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The Outlook.

From present indications the Louisiana Lottery will be responsible for much bitterness of feeling, if not for serious bloodshed. It has passed recently through two stages. The United States Supreme Court has sustained the validity of the act whereby all lottery matter is excluded from the mails. To avert this decision, it is said the lottery people spent vast sums of money, but in vain. This, it was felt, would be followed by the enjoining of all the express companies from doing business for them—a measure, it is said, to which the companies themselves are not adverse. With this prospect before them, with a steady shrinkage in their revenue, with a decline in their dividends from 180 per cent. to 40 per cent., with a falling off in the sale of tickets from 80 per cent. of the whole issue per month to 20 per cent., it is easy to see that the company viewed with trepidation their offer to suborn the State by the payment of \$1,250,000 annually for the renewal of their charter. The second stage is the declaration of the principal owner of the lottery that he abandons the fight, and does not care for the adoption of the lottery amendment. The reasons he gives are the evident moral sentiment of the country against it and the sustaining of the law mentioned. The anti-lottery people are loth to accept these assurances, and will continue the fight. They believe that the company desire, through a constitutional convention largely of their own choosing, to engraft a lottery clause in the Constitution and to be saved the payment of any subsidy. The division of the two political parties on the lottery question has engendered great bitterness, and the report of the shipment of forty-four cases of rifles to the chairman of the lottery faction of the Democratic party, is not calculated to allay the feeling of uneasiness.

Few subjects have occupied the attention of thoughtful and philanthropic men more profoundly than the question of profit-sharing, or how to arrange the affairs of a business house so that employees shall share with the employers the profits accruing from the business. It has remained for Mr. Alfred Dolge, of Dolgeville, N. Y., a manufacturer of feltings, to show to this country, at least, the finest possible method of solving the labor problem, together with a company of as happy workmen as can be found anywhere. His scheme is stated to be "to divide the earnings of his factories equitably between the producing factors of capital, superintendence and labor." It has been the custom of the firm to hold annual reunions when Mr. Dolge delivers an address, going carefully over the work of the year, criticising kindly where needed, or praising where merited. Last year he surprised his workmen by reducing the hours of labor from ten to nine and a half and raising their salary twelve and a half per cent. This year he again surprised them by an increase of ten per cent. in wages. The system is somewhat more intricate than simply a division of profits, but in no case involves a reduction of wages for employees. If a workman makes any improvement in machinery, any surplus arising from it, after deducting the cost of the change, goes to him. The wear and tear of labor as well as of machinery and capital are provided for, and a full system of life insurance and pensions is arranged. The face value of policies now held by employees is \$141,000. From Jan. 1, 1892, four employees are entitled to pensions respectively of \$507, \$510, \$510 and \$510. The whole system is one of marvelous perfection, though tolerably simple now that it is so far worked out.

The particulars of the awful atrocities committed by the Chinese rebels, mostly against Christians, are just becoming known. Now that the government troops are meeting out justice, as they understand it, to the insurgents, the truth is coming to the surface. Last spring the bandits who roam over the country just outside the great wall of China joined forces and entered upon a regular campaign of plunder. They were armed with repeating rifles, and being mainly composed of proscripted Chinese criminals, fought desperately. Some of the large bands were led by Buddhist priests. While plundering indiscriminately heathen or Christian villages, they were especially cruel and revolting in their treatment of any who were known to sympathize with the Christian faith. In one village which had been Christian for two centuries they massacred nine men and burned an orphanage with its sixty little inmates. Li Hung Chang takes the credit for promptly suppressing the rebellion, but it was really the extreme cold that settled it. The robbers were unable to endure campaigning during the frigid weather, and retired to their fastnesses in the hills. Their power is broken, however, and spring will not see them again on the warpath. The Imperial troops showed no mercy to the conquered rebels. The prisoners were beheaded in scores of hundreds, and every sort of

ish ingenuity was resorted to, to impress upon them the terrible power of the government to inflict punishment.

It is not pleasant reading which the annual report of the New York Produce Exchange furnishes. American grain to the amount of 68,225,528 bushels was shipped from New York to Europe during the past year in 1,233 steamers and 15 sailing vessels. Of the whole number of shiploads only 25 were carried under the American flag, and there are now left in the grain-carrying trade only four steamers. It is worthy of note that besides this volume of grain carried, there were 260,377 bushels of buckwheat which, before the past year, has never been exported in any quantity. The proportion of grains in bushels was 45,706,285 of wheat, 11,331,572 of corn, 4,401,513 of rye, 2,707,773 of oats, 1,943,019 of barley, and 2,133,366 of flaxseed. Great Britain has the lion's share of the world's carrying trade, and no less than 792 shiploads left New York under the British flag last year, being nearly two-thirds of the entire number. Next in order came Germany with 143 ships, Holland with 74, Belgium with 61, France with 34, Norway with 29, Denmark with 25, Italy with 24, Portugal with 16, Spain with 10, and Austria with 5. Of the enormous number of bushels carried, America conveyed only about a million and a quarter. The entire shipment of grain the past twelve months was larger than for any year for ten years. The gradual disappearance of the sailing-ship from the transatlantic grain-carrying trade is another noticeable fact. From about nineteen millions out of seventy-two millions in 1881 the proportion of sail to steam has steadily decreased to six hundred thousand out of sixty-eight millions of bushels last year.

Briefer Comment.

THE Peary Relief Expedition is making every preparation to start early in June for the relief of Lieut. Peary and his party now in Greenland. It will take an extra year's supply of food in the event of possible emergencies compelling another year's stay in the Arctic region. It expects to reach Melville Bay about the third week in July, passing thence to Cape York in latitude 75 degrees, 56 min. There they arrive at the free north water, and in a day or two after McCormick Bay will be reached, where it is expected to find Lieutenant Peary and his party at their headquarters. The relief expedition will reach Peary about two weeks in advance of his probable return to America. Prof. Angelo Heppner will have charge of the expedition, and a fund of \$10,000, it is thought, will be readily raised to defray expenses.

THE study of English by the Emperor of China seems a simple thing, but it means almost a revolution in customs established three thousand years ago, and the entering upon a new era of a country supposed to be hard and fast in old traditional regulations. Two students of the Imperial College of Peking conducted by Americans and English have been detailed to instruct his Majesty in the mysteries of the new language, and the fact of their so doing has by royal decree been published throughout the length and breadth of the empire. The peculiar significance of this fact is that he is the sole person among all the millions of China whose course will directly influence every loyal Chinese. It means, too, that the Emperor, now twenty years of age, and his advisers believe that the time has come to put the empire more in touch with modern ideas. It will undoubtedly ensure better treatment of English and American missionaries.

THE EDITOR IN MEXICO.

VI.

Portrait of Diaz.

No hour in Mexico is so highly prized as that in which President Diaz granted an "audience" to Bishop Fowler, Dr. Goucher, Dr. Butler, and the writer. It was in the evening, and at the President's private palace. Dr. Butler, who had arranged the interview, escorted us and acted as interpreter. The accompanying portrait is a very good likeness of Diaz, except that he looks a little older and more genial. There is not really the resemblance between him and Stanley that the casual observer might detect in this picture. Though he has not the face of General Grant, yet there is in his frank and manly bearing a suggestion of our own great soldier and noble citizen. Though he understands English, he did not speak it, and all that was said to him was rendered into Spanish by Dr. Butler. Bishop Fowler represented our little circle of American Methodists. After the usual introductions, the Bishop spoke in commendatory terms of the great work of reform and the consolidation of the republic which the President had been able to achieve. To this President Diaz replied, with becoming modesty, that the task had been difficult because of the diverse interests of the twenty-seven States which constituted the republic, and because of the difficulty of fusing into one whole such a heterogeneous population. Bishop Fowler then expressed gratification that the government of Mexico was doing so much to inaugurate a system of public education. To this helpful and fitting word the President replied with much enthusiasm: He said that no subject had so deeply engaged the attention both of himself and his cabinet. The fact was impressively recognized that the elevation of the people and their fusion into a homogeneous whole must be effected through education. To this end a compulsory system of education was to be enforced throughout the land. All children would be obliged to attend school for a limited period during each year. The system of public instruction was shaped after the best English and French methods.

And here we beg our readers to permit a digression in order to show, by an interesting fact, how sincere and earnest the present government is in encouraging and stimulating the people to adopt and improve upon the facilities provided for general education. During one of the days we were in the City of Mexico, President Diaz, amid a vast assembly in the Alameda—the public park—presented prizes to the children who had won them in the city schools. On the platform, which had been erected over the basin of the fountain and shaded by eucalyptus, besides the chief magistrate were Mr. Manuel Romero Rubio, secretary of the interior; Mr. Gomez Farias, secretary of the treasury; General Manuel Gonzalez Castro, secretary of communications; Mr. Joaquin Baranda, secretary of justice and public instruction; and other prominent gentlemen. The whole

Alameda showed cases of school instruments. These cases were displayed along the sides of the walks and in the centre of the central circle back of where the President was sitting. There were bands playing the National Hymn as the President arrived. The school children lined the walks, and as the brightest were given prizes, there was general applause. What national government has thus publicly manifested a like interest in the work that its children are doing in its public schools? It should also be said in this connection, and as a significant lesson to the United States, that the Mexican government claims and exercises the right of supervision over all schools of a private or public nature.

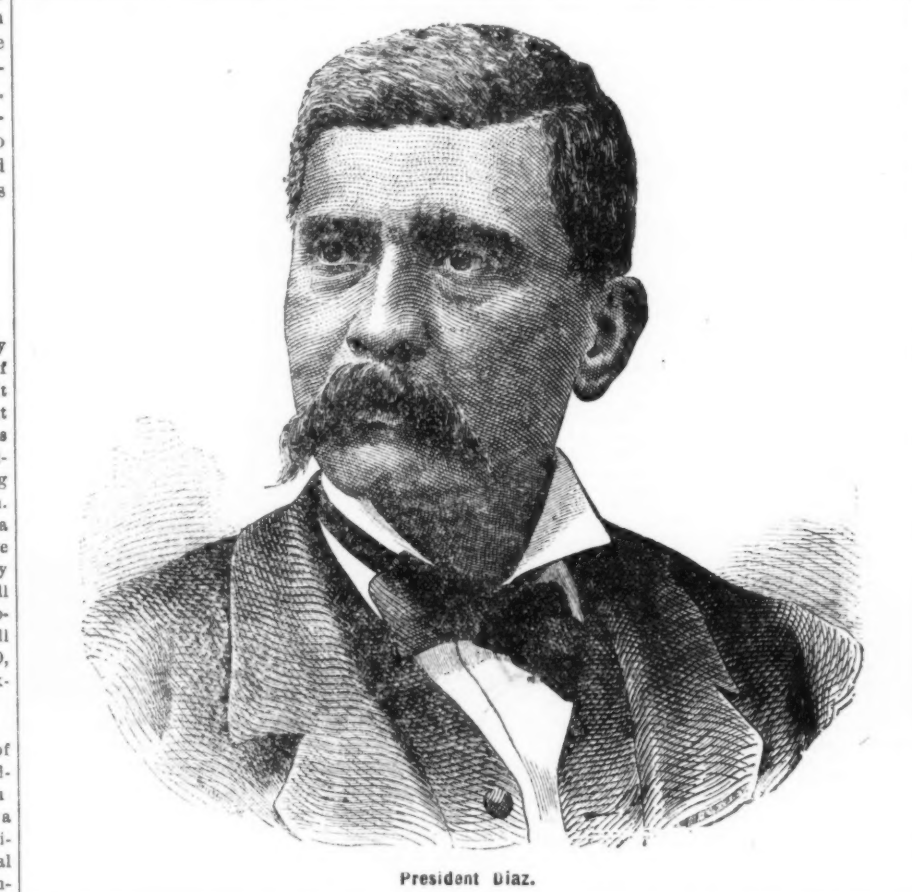
Bishop Fowler then frankly asked President Diaz what he expected would be the attitude of the Roman Catholic Church in Mexico toward the effort to provide public instruction for all children. The President answered that the government had found here its most vigorous opponent in the past, but that a new archbishop had been appointed, and he had reasons to believe this new appointee of the church would recognize the situation and would not resist the administration in its beneficent purpose. It was noticeable that the President spoke no unkind word of the Roman Church.

Bishop Fowler mentioned the fact he had heard the latter speak in most kindly terms of Mexico. President Diaz replied with much feeling that General Grant was one of his most highly appreciated friends, and that Mexico was under a grateful sense of obligation to him for the many helpful words which he had spoken both for the republic and for better relations between the two adjoining countries. Bishop Fowler then expressed his gratitude to

was one that called for the highest qualities of statesmanship, and he proved equal to the emergency in every respect. His course has served to place the country in a creditable light before the world, and to multiply its sources of comfort and happiness.

The position which President Diaz occupies is exceedingly critical. The mass of the people are restless, frivolous and easily aroused to seek change. A strong and almost iron hand is sometimes needed to hold such a people in check. For the best good of the people he must often exercise an autocratic power that is distasteful to himself. The editor of one of the papers in Mexico, himself an American, gave us the following incident: He called once upon President Diaz to consult him upon some matter relating to the probable action of the chief magistrate of the United States. A remark of our informant led the President to say that it made but little difference to Mexico who chanced to be President of the United States, for the people ruled in that country, and he wished that the people would rule more in Mexico.

The expenses of the government are necessarily great because of the large standing army that must be maintained in order to ensure domestic tranquility. The people as a whole are very poor. The wealth of the country at the present time is principally in its mining interests, and these mines are managed largely by foreign capitalists. Industrially and agriculturally the country does not produce a hundredth part of what is easily possible. There is no tax upon land, and the government must resort to many measures that seem extortionate, to become self supporting. There are a few men in Mexico who are very wealthy, owning either great landed estates or productive mines. That is an unhealthy condition of society, liable to produce unrest and



President Diaz.

President Diaz for his kind offices as manifested towards the Methodist Episcopal Church and its representatives in Mexico. To this fitting word of chief executive responded that it was the purpose of the government to grant absolute freedom of worship to all denominations according to the law of the land.

The Bishop then closed, thanking him for the courtesy and pleasure of the interview, and assuring him that it would be a happy privilege for his visitors, upon their return to the United States, to express, as best and as often as they could, their confidence in him and in his earnest purpose to give Mexico a substantial and permanent republican government.

Without pretense or assumption, in a most democratic way, President Diaz strongly convinced that small circle of Americans that he was making an honest and determined effort to do the very best possible for the entire population of Mexico. So much interested did we become in the man, that we made a study of his life, determined to present him to our readers.

Porfirio Diaz was born in Oaxaca (pronounced Wabanka), Sept. 15, 1830. His mother was a Spanish lady and his father an Indian. This State has been rightly designated the Switzerland of Mexico. The scenery is wild, grand and striking—the very surroundings in which to develop independent spirits and lovers of liberty. Here Juarez—to us the greatest among Mexican characters—lived with his poor Indian parents. (Later, our readers shall know more of this modern hero of republics.) Diaz was a student at the seminary at Oaxaca, and concluded his course with the purpose of studying law. But military fame early stirred his blood, and in the struggles for independence which occurred in his young manhood he bore a brave and honorable part. During the conflict to overcome the French troops in the days of Maximilian, Diaz was taken a prisoner and incarcerated in the city of Puebla. But, like Paul, he managed to escape by letting himself down from his window with a rope in the night. He afterwards won great military renown in leading a victorious attack upon Puebla, and compelled the French troops to capitulate and surrender the city. In 1877 he was first elected President, to fill the unexpired term of the fugitive Lerdo. According to a law which he had carried through the Congress of the nation, he was ineligible to succeed himself. His secretary, General Gonzalez, was elected President, and Diaz was appointed chief justice of the supreme court and elected governor of his native State. In 1884 he was re-elected President; in 1888 his partisans secured the abolition of the law prohibiting a second consecutive presidential term; and in 1888 he was elected President a third time. His third term will expire in December of the present year, and without doubt he will be re-elected.

President Diaz is living with a second wife, a charming woman, the daughter of the able Minister of the Interior, Manuel Romero Rubio. She is a communicant of the Roman Catholic Church, and is devoted to charitable and philanthropic work. President Diaz is an occasional attendant at the same church. He is a man of clean life and pure habits, in striking contrast to ex-President Gonzalez, who was and is a vile and lecherous monster. Diaz is the providential man for the hour for Mexico. He has done more to consolidate the republic than any other ruler in its history. He is thoroughly modern and practical in his opinions and tendencies, and his influence has been persistently exerted on the side of sound and wholesome political doctrines. When he assumed the duties and responsibilities of his present office, Mexico was afflicted with serious evils, and her future looked very discouraging. The work of adjusting the difficulties that were presented to him

were distasteful to Mr. Gray. So he has not only had to build up a congregation from nothing, but to get a foothold for a new denomination here in Boston. The membership of his congregation, when he came, was only about a score of people; since that time a commodious church has been built and paid for, and the following branches have been established: In Cambridge, under the rectorship of Rev. C. H. Tucker; at Allston, under Rev. H. W. Dowding; and at Roxbury, where a valuable property has just been purchased. This is a large work for a dozen years, and it shows what an indomitable, persistent worker Mr. Gray is. You would hardly think he could do so much, as you casually look at him: short and slender, with a full dark beard and hair, a pale face, and a high forehead. With his glasses on, and without them, he bears the mark of the student, though not of the recluse. In the pulpit he is scholarly and simple in his discourse. He does not tire a congregation. His words flow out, if I may so speak, with that genial and welcome sound which the singing brook has to the thirsty traveler, as it rolls along over the pebbles and the moss. But he is animated, not sluggish. He is direct, personal, straightforward, natural and gentlemanly. You know some preachers strike a sin with such personal vehemence that they are ungentelemanly. Mr. Gray is a gentleman in the pulpit. He is sympathetic and kind, but he does not allow his congregation to look at sin through the large end of the spiritual telescope. He magnifies, not minimizes, its ugliness and hideousness.

His Study

is a large and pleasant room, with a bay window which overlooks one of the city's most desirable streets. A desk, a sizable table, and about 800 volumes in the library, are the workable parts of it. Chairs are plentiful. A photograph of Paul; a steel engraving, which is old and quaint, of "The German Parliament," which perhaps would not be acceptable to the present members of the Reichstag; a little water-color, and others, grace the walls. Here Mr. Gray may be found daily from 8.30 until 12.30. For four hours in the afternoon he is busy in his pastoral visiting, except when he has a special desire to visit the gentlemen of his church, and then he takes the evening.

"Do you read much?"

"No, during the bigger part of the year," he replies; "I am too busy for it. But when I get a period of rest, I generally prefer biography. That is my favorite line."

Because I have interrupted him, I ask, hinting at my sin, how he deals with interruptions. Adjusting his glasses, he says:—

"Well, this is a pleasant interruption, but I will tell you that my wife sometimes intercepts callers and saves me considerable inconvenience in this way. As a rule, however, I feel that there is a good deal of wisdom in the remark of Dr. Payson, that the man who wants to see me is the man I want to see. He was a very spiritually-minded man, and I think there is much in his thought, and so I generally see everybody. I have this disadvantage: My name and address are on the church sign, and so I have no end of calls from all kinds of undesirable people. Dr. Payson lived in the days before the 'tramp' and the ubiquitous book-agent, and so he would probably modify his statement if he were living to-day. But I am going to have my name erased from the church sign."

Mr. Gray does not use commentaries a great deal; but when he does use them, he prefers special commentaries on separate books, as, e.g., Spurgeon on the Psalms, Pusey on the Minor Prophets, Murphy on Genesis, and Hackett on the Acts. And so, naturally, his discourses are divided between the extemporaneous and the written. If he writes, he writes in full; if he extemporizes, he does not write a word. Indeed, his extemporaneous discourse is lost after he first delivers it, because he has not a scrap of manuscript upon it. This is an excellent idea in some ways; it saves the barrels, and it gives the preacher a breezy freshness that he otherwise could not have. He adopts the suggestion of Dr. Storrs, the distinguished Congregational clergyman of Brooklyn, and preaches extemporaneously in the morning, when he is stronger and fresher. It is a fact that some people judge that when a clergyman preaches extemporaneously, he is giving them the odds and ends of thought. Using the morning for this kind of preaching, generally disarms such unfair criticism.

His sermons are partly topical and partly expository. "Of course," he says, "the expository sermon is the textual sermon, but in the expository you take a larger portion of the Scriptures than a verse or two." He has found that his people have been very much interested in the exposition of a whole book of the Bible. For example, during the last Lenten season he gave them a series of sermons on the Epistles; the outline thoughts of each book being so presented as to give a view at a single glance. Romans was thus more clearly a mountain and Ephesians a valley.

Each clergyman, I venture to say, prepares his sermon in a different way, just as each lawyer sketches out his brief differently from his brother barrister. Mr. Gray prepares himself by reading the whole book from which his text is taken, and then for such explanations—for he remembers that people need explanations as well as thought—as may be needed, he consults special books that are monologues on the theme in hand. Then, having charged himself with the subject, he puts it together frequently at odd times—walking on the street or riding in the cars—unless it be a written sermon. "In case it is a written sermon," he adds, "which I am preparing, I often sit down with the pen in my hand and nothing but the text in my mind; and work out the sermon as

I go along. I have been much impressed by a remark of Dr. Alexander in which he advises the minister to punctuate every paragraph with prayer for the assistance of the Holy Spirit."

"Well, where do you get your illustrations?"

"I never strain after them," he replies; "I keep no scrap-book, no commonplace book, no system of envelopes for clippings, or anything of that kind. I tried to do this, and found that for me it was a waste of time. The theme usually suggests its own illustrations which come almost spontaneously from something I have read, or seen, or heard. My illustrations are chiefly based upon observation of human nature."

Here is one of this rector's strong points. Said a writer who heard him a few years ago:—

"Mephistopheles (the writer does not remember to have heard of this gentleman before, and is not certain that he spells his name correctly; but if he does spell it right, he thinks that the fact is a testimony to Mr. Gray's distinctness of articulation)—Mephistopheles—Mephistopheles—no, Mephistopheles, was a lame man dead twenty-five or thirty centuries ago, but from the familiar way in which Mr. Gray talked about him, it would appear that the preacher was very well acquainted with him and could have commended him as a good subject to David. And as to David, he probably shakes hands with him every day, and may be suggests happily to the king that this modern method of clenching a salutation is much to be referred to the old Oriental one. . . . Mr. Gray himself manifested the story writer's facility and skill in putting together with appropriate explanation the scattered portions of a story which when united became dramatic."

Did you ever know a story-writer who did not understand human nature pretty well? Dickens, Scott, and Victor Hugo read human nature as a printed page. He has a happy way of focusing the whole service around a thought or a few thoughts, so that the hearer invariably carries away with him a vivid impression. He is haunted, as it were, by the message. How often we hear a sermon and after all know not what it is about. The shots scatter so. And understanding human nature as he does, he may well say that the object of his preaching is "to glorify God in the salvation and edifying of souls."

Here is a suggestive, strong, and meaty paragraph from a sermon delivered by Mr. Gray before the General Council of his own church in Philadelphia:—

"Nor is this the only result of our inactivity, serious as it is, and the chief; but there is growing up outside of the church to-day, and to a great extent independent of her, a set of evangelizing agencies which are practically supplanting her in the esteem of earnest people. The Salvation Army, for example, would never have been heard of, if the ordinary methods of the church had been at all adequate to the salvation of the lost, the rescue of the fallen. Nor would that extraordinary movement have crystallized into its present denominational form if the church even then had been cordially welcoming it, and assisting it. Lay evangelism under the auspices of Young Men's Christian Associations, and sometimes under no auspices at all other than its own, is another of these agencies. Careful men see in this religious movement of which Mr. Moody is the head, what will amount eventually to a new denomination, a distinct school of Bible teaching and Christian effort. For one I look upon these things with shame rather than alarm—shame that our indifference and short-sightedness have made them necessary, and that instead of originating them, and giving them our blessing at the beginning, we have allowed them to grow up somewhat in antagonism to us and we to them. . . . The world is a suppliant attitude which the church of to-day sustains before the world is another of these results. It is over 2,500 years since Jehovah, by the prophet Hosea, said of what may be called the church of that day: 'She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.' Therefore will I return, and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness.' History repeats itself. Behold the church of the nineteenth century forsaking the service of the true God, and being herself forsaken, until like a beggarly adventurer she must needs beg her livelihood and tricks—her bazaars, and entertainments, and pulpit novelties—before a skeptic and deriding world in order to obtain a livelihood."

Walking about from house to house in the afternoon is the only recreation this busy rector gets during his ecclesiastical year. I say ecclesiastical year, because he is accustomed to take a mid-winter as well as a mid-summer vacation. Instead of going South, where so many from the cold, bleak hills of New England do go, he goes farther north and enjoys himself in hardy, winter, out-door sports, like sleighing and coasting. And he earns it. Let me tell you that he gives instruction in two lay colleges on "The Synthesis of the English Bible." One of these colleges is at Revere, and is under the auspices of the Congregational Church; the other is in this city, of which Rev. A. J. Gordon, D.D., is the president. These schools prepare evangelists, missionaries and Christian workers generally. Several of the students of these schools are now in the foreign fields.

Hitherto Mr. Gray has done considerable platform work, especially on temperance and the public school question. "At the present moment, I think," he says, "that the only solution of the prohibition problem is the legal one, and that an independent political party is necessary to its success. In regard to the school question, I believe that the Roman Catholic hierarchy is the sleepless enemy of our public school system, and that here, under God, our hope lies in the ballot. We want to influence our legislation, that both in Washington and the several States, Roman Catholicism may not get the upper hand; and we want to sift our school committees, and see that the interests of the schools are in the hands of their genuine friends, those whose first allegiance is due to the United States, and not to a foreign potentate."

The Reformed Episcopal Church differs as much from the Protestant Episcopal Church in reference to the position it gives to its laity, as in anything else. Dr. Gray says: "We endeavor to cultivate in all our churches the old-fashioned prayer-meeting in which the laity are encouraged to take part. It is difficult to get the older members to do this, because of their past training; but we find that the younger men, and even women, of the church are developing in that direction. As in many other denominations, we, too, find it difficult to utilize the lay element in specific religious work because their time is taken up in other things."

Zion's Herald.

WEDNESDAY, FEB. 10, 1892.

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LONELINESS.

Paradoxical as the statement may appear, there are many living in this great world with its fourteen hundred millions of inhabitants who feel that they are absolutely alone. This sense of loneliness comes from various causes. There are those from whom the natural ties of blood and family have been rent away. Friend and lover and relative are gone, leaving the soul solitary as the lone tree from which the forest has been cut away. In our great cities are children who have lost every relative. If they are sensitive, the pain of the deprivation is very great. They see others happy in the family or wider circle of relatives, and by contrast come to realize their irreparable loss. Do those who are encompassed with a circle of dear friends ever stop to consider the sad lot of others who have no father or mother, no brother or sister, no one to whom they are bound by intimate ties of blood?

There are those born out of wedlock who feel intensely the conditions under which they are doomed to live. They are in the great world of society, but not of it; they were never bound up in the bundle of life. Do you ever reflect how many of the freedmen were in this condition, going forth as solitary human beings? We once knew an octogenarian, born with generous impulses and a sensitive nature, who knew no human being with whom she was connected by the ties of blood. The sense of loneliness was often oppressive. The misfortune of birth clouded her whole life.

Again, there are those in the world who are never able to find congenial companionship, to meet twin souls, capable of understanding and appreciating them. And nothing can draw us out save a kindred soul. Some are fortunate in coming early in contact with responsive natures; others are extremely unfortunate in never finding mate, another life answering to their own. The best things in such people lie dormant, since there is nothing to call them forth. We may have near such people and never know them. The touch of a kindred spirit may some day rouse into tropical warmth and beauty a life we had not known, though close to us.

There are, too, those whose mission takes them aside. No one can appreciate them, because no one knows their work. Like the great Master Himself, they tread the wine-press alone. Bacon appealed to some generations after his own who would know him better. Wesley waited a hundred years for full appreciation. The loneliness of prophets and reformers comes from the fact that they have traveled ahead of their generation. Though they hear a million footsteps in the distance, no one keeps step with them. Such persons must "learn to labor and to wait;" they must be soldiers who know how to hold their fire in the presence of the enemy; they must be able to maintain their position, as it were, single-handed, until the distant columns advance upon the field. The reserve is sure to come, but it is sure to come late. The eulogist will appear, but he will appear after the prophet is dead. The prophetic soul must sacrifice the present to the future. He must fight alone to-day in order that a great army may vindicate his positions to-morrow.

THE SYMPATHY OF CHRIST.

"Lo! I am with you always, even unto the end of the world." With what sweet assurance do these words of our Lord come to us! There is no feeling which is quite so depressing and disheartening as the lack of sympathy. To think that, if we stretch out our hands, there is no one to clasp them; that if we mourn, there is no one to comfort; that if we seek companionship, there is no one to walk and commune with us—this is it which makes the heart sink as nothing else can. We are like the embers of a fire; when our hearts cease to touch other

hearts, they grow cold and die. We live only through sympathy. Shut a man out from that, and all the hope, the joy, the fruitfulness, the energy, pass out of his life. To be alone, utterly alone, in all its experiences, is a terrible thing for a soul—a kind of spiritual death.

Jesus Christ knew this. He Himself felt the awful depression which came from lack of sympathy on the part of those about Him. No man was ever more alone than He was—alone, we mean, in those deep spiritual experiences which formed the daily current of His life. Even His dearest and most faithful disciples could not quite understand Him, could not quite penetrate and enter into His profounder life. So, in the few instances which are given us in the gospels of Christ's spiritual struggles, we see clearly how it is the loneliness of His soul which makes Him cry out to His Father. Think of Him there in the Garden of Gethsemane, with His sleeping disciples, the unfaithful, unapprehending men who could not watch with Him for even a single hour. What a desolation of loneliness must have swept over His yearning soul! How friendless and forsaken He must have felt, when the very hearts of all hearts in the world which might have been expected to beat in closest sympathy with His, proved so utterly irresponsible, cold, and dull in the hour of His great extremity!

Yes, Christ knew what bitterness and pain spring out of human loneliness, out of the lack of sympathy. He knew how this feeling chills the heart and paralyzes the energies. How tenderly significant, then, was the promise which He made to His followers in all after time: "Lo! I am with you always, even unto the end of the world." The sympathy which He offers us is truer and deeper, more intimate, more vital, than even the best of human sympathy. Dear as human sympathy is, it can never quite satisfy the demands of the soul. One feels always the lack of a perfect comprehension of the need, an inability to render the fullness of comfort and strength which can only come with a full understanding of the spiritual death or struggle. Christ's sympathy is full and perfect. It is the sympathy of one who knows the utmost bitterness and need of a soul in its extremity of trial; the sympathy of one whose divine heart yearns infinitely to comfort and sustain all who are faltering in trial and affliction. Christ can sympathize with us more closely than any earthly friend because He enters into all our feelings and experiences, and understands them as no other being can. Is it not an inspiring and uplifting thought, that no Christian can ever be alone in this world, no matter how many may misunderstand and misjudge him; no matter how completely circumstances may have exiled him from human sympathy; no matter how he may have been deprived, by death or distance, of the society and affection of dear ones? He cannot lack for loving help and companionship while Jesus is his friend. It often seems as if the loneliest souls, humanly considered, were those to whom the Lord came nearest. He delights to comfort those who are without earthly comfort, and the greatness of the need always measures the fullness of the sympathy.

Dr. Daniel Steele's Column.

The Road to Andover.

THERE are several routes, more or less circuitous, but I propose to describe the trunk-line. This starts from a radically defective view of the necessity of the Atonement. Let us praise the Lord for a scheme of salvation practically so simple that ignorant men can be saved by believing in the fact of the Atonement in the blood of Christ while they are far astray in their philosophy of this central Christian doctrine. But while we can save men thus, we cannot save our orthodoxy. Indeed, we may preach this basal doctrine so erroneously as to obstruct the salvation of souls by so weakening the motives to repentance and saving faith that even the fact of the Atonement will be rejected. Hence the transcendent importance of a correct answer to the question, why "must the Son of Man be killed," why is it "that Christ must needs have suffered?"

The necessity has been located in four places at least. For more than a thousand years theologians alleged that the death of Christ was necessary as a price paid to

Buy Off Satan's Just Claim

upon sinners whom he was holding as a kind of prisoners of war. Doubtless millions of sincere believers in Christ were saved during that millennium of darkness, despite this wretched philosophy containing the very tap-root of human slavery, eloquently styled by Charles Sumner, "the wild and guilty phantasy of property in man."

When the dark ages were past, and Christendom was universally repudiating this false philosophy, another answer to the question was devised by the leaders of theology, namely, that the Atonement was necessary to appease the

Distributive Justice

of God, which gives every man his exact deserts. God literally punished His Son for all the sins of those for whom He died. This is called the theory of penal satisfaction. It was the topmost philosophy during the long reign of Calvinism, now, thank God, at an end. Its defects are that it exalts the attribute of justice far above all the other moral attributes of God, and assumes that the

stern emotion of wrath must find expression in punishment at the expense of benevolence and compassion. It collides with that ethical axiom in our God-given natures that only guilt is deserving of punishment, when it punishes the personally innocent instead of the personally guilty. It leaves no room for the literal and real pardon of sin, for sin cannot justly be both punished and pardoned. It logically leads either to the doctrine of a limited atonement, or to universal salvation. If Christ was punished for all the sins of the elect, the law has no more claim upon them, and Antinomianism emerges. If Christ was punished for all men, the outcome is both Universalism and Antinomianism, or the rejection of the moral law.

We do not wonder that the human mind became disgusted with this jumble of moral contradictions, and that Grotius, the friend of Arminius, suggested a philosophy in harmony with common sense, moral sense, and Bible sense. This is that the justice that is satisfied is not exact and distributive, but

General Justice,

attaining the ends of law either by punishment or by such substitute as Divine wisdom may devise. The death of Christ is not a substitute in penalty, but it is a conditional substitute for penalty, answering its purpose in conserving God's moral government. Hence it is called "the governmental theory." It places the necessity of the Atonement in the exigencies of the Divine government, in adjusting lenity to law. It is not penalty; it takes its place in respect to those who repent and receive Christ as both Saviour and Lord. It is universal in its provisions, but limited in its saving efficacy to those who appropriate it. Hence it is the only theory in harmony with Methodist theology. We can give a universal invitation without any mental reservation. At the same time we can preach the eternal punishment of all who reject Christ. It is as liberal as truth itself can possibly be.

Every Methodist should be satisfied with it, but some are not, and are preaching the so-called "moral-influence theory." This locates the necessity of the Atonement wholly in the

Obduracy of Fallen Man;

It has no Godward aspect. Nothing in Him or His government demands an expiation. All the barriers are on man's side, not on God's side. If sinners would repent under any other moral influence, Christ's death would be superfluous. There is no peculiar efficacy in Him as a Saviour. A pious father, a praying mother, a godly neighbor, exert a saving efficacy in kind the same as Christ. They are saviours in a lower degree, as well as He. He is a saviour, not the Saviour. This justifies Ralph Waldo Emerson for ceasing to administer the Lord's Supper when he was a Unitarian pastor in Boston, and his deacons asked the reason. His reply was, "It is giving undue prominence to one among many good men." This theory has no satisfactory explanation of such Scriptural terms as "expiation," "propitiation," "ransom," "redemption," "atonement," etc. It cannot adjust to itself the idea of substitution so frequently found in the Bible in such phrases as "bearing our sins," "dying for us," "dying for our sins," etc.

A Still Greater Difficulty

In this theory, a difficulty which brings Andover in sight, remains to be noted. To exert a moral influence, the Atonement must be known. To melt icy hearts, the sun of Gospel truth must arise and shine upon them. If Christ must "taste death for every man," solely for the purpose of influencing every man to repentance, then every man, in order to his salvation, must have the Gospel preached to him. For man is so constituted as to be influenced only through his intellect. He acts because he feels; he feels because he knows. But the generations of men who thronged the world for four thousand years before Christ knew nothing of Christ's Atonement—the Gentiles absolutely nothing, and the Jews next to nothing. Three-quarters of the human family to-day are ignorant of Christ. What chance have these myriads millions for salvation, if they must believe in

The Historical Christ?

Half of mankind have died under seven years of age; how is their salvation related to the moral-influence theory of the Atonement? Here is a dilemma. Either this theory must be abandoned, or the entire unevangelized pagan world be consigned to perdition en masse, or probation be extended beyond the grave. Alternative. And every Methodist preacher who places the necessity of the Atonement in man's alienation from God, is on the way to Andover, and has got more than half way there. Like causes produce like effects. When forty or fifty years ago, New England orthodox abandoned the doctrine of a limited Atonement, it was logically constrained to reconstruct its definition of the Atonement, rejecting the theory of governmental theory. So long as this theory was advocated at Andover by Drs. Griffin, Park and others, there was no "new orthodoxy." As soon as their successors began to abandon the theory of the Atonement advocated by their predecessors, they stepped out upon the

"New Departure."

This outcome was logical and inevitable. But as long as Methodists place the need of the Atonement on the Godward side, in the requirements of a stable, yet merciful, moral government, they will have no occasion to hint, or even surmise, a post-mortem probation. John Wesley taught that plagues plagues, following their best light,

"are saved through Christ, though they know Him not." They have, what Dr. Whedon calls, "the spirit of faith and the purpose of righteousness." They would believe in Christ were He presented to their faith, and they would obey His law were it revealed. Having this state of heart, they have what Joseph Cook styles

"The Essential Christ."

the rudiments of His moral character, and they are on a salvable ground. Having light enough to be amenable to the Day of Judgment, they have light sufficient to be saved. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Thus the essential Christ is the hinge of destiny. All men in this life have a "fair chance" to obtain eternal life. "Where little is given, little will be required." My theology will never read the guide-boards to Andover, because it contains an Atonement with a Godward efficacy, while incidentally exerting a manward moral influence.



Rev. Benjamin St. James Fry, D. D.

We were greatly surprised and pained by the announcement that Dr. Benjamin St. James Fry, editor of the *Central Christian Advocate* of St. Louis, died on the 5th of February. He was ill only five days with an attack of *la grippe*, which developed into erysipelas. The shock is to us rendered more severe from the fact that on Jan. 18 we called upon Dr. Fry in his editorial room, and enjoyed a most genial and happy personal interview with him. He was then in his accustomed health and vigor, and with charming frankness of inimitable interest in the church and of the General Conference so soon to assemble.

Dr. Fry was born in Rutledge, Tenn., June 16, 1824. His youth was spent in Cincinnati, to which place his parents removed, and he was educated at Woodward College. He gave early indications of literary ability, and when only twenty years of age became joint editor and publisher of the *Western Rambler*. In 1847 he was admitted to the Ohio bar, and from 1850 to 1860 he served as president of the Worthington Female College. He was chaplain of the 63d Ohio Volunteer Infantry in the years 1861-1864. In 1865 he became agent of the St. Louis Depository of the Western Book Concern, and remained in that position until 1872, when the General Conference elected him editor of the *Central Christian Advocate*. He has, therefore, had twenty years of consecutive service as editor.

In this connection the interesting fact is noticed that Dr. Edwards, his able confederate on the *Northeastern*, has had a like long and honorable term. Besides his work upon his paper, Dr. Fry has written several volumes of biography—the lives of Whatcoat, McKendree, Roberts and George. He was a member of the London Methodist Ecumenical Conference, as also of the late Washington Conference, both of which he edited, and well-balanced papers upon "Woman's Work in the Church." His very excellent contribution in the series of "Our Editors," which appeared Aug. 5, 1891, will be appreciatively recalled by our readers.

Dr. Fry was a remarkable man in the equipoise of his capabilities and qualifications. He held himself, always, under admirable self-control. He was thoroughly informed in the history, polity and work of Methodist churches, and when he wrote or wrote his personal convictions, yet there was so modest, unassuming and lovable a spirit in him, that he rarely awakened antagonisms. He has rendered Methodism invaluable service in that great and larger West. Throughout the entire church his sudden decease will carry a sense of personal bereavement.

Dr. Townsend's Address.

The address of Dr. Townsend on "Clerical Politics," delivered by special request and arrangement of the committee on program of the Boston Preachers' Meeting before that body, will be found upon the second and third pages of this issue without change or modification. It is published in our columns because of the importance of the subject considered and the ability and reputation of the speaker, and because the address has been misrepresented since and in garbled extracts which have already appeared in the public press. It is due Dr. Townsend that he should go before the church in a full and correct report. His critics will then be able to judge him impartially. That his soul was stirred to declare itself in prophetic judgment against "Clerical Politics," no one who reads his address will doubt. He believes, as do we, that frank and healthy agitation alone will arouse the conscience of our people to overcome the spirit of self-seeking and the baneful practices connected therewith, and have become the great shame and humiliation of the denomination. The vindication of the School of Theology of Boston University from a phase of criticism which had become too prevalent, will be read with grateful interest. The honor which the eloquent speaker puts upon the pastorate is a most pertinent and impressive part of the address. But any expressed or implied reflection upon presiding elders does not carry the conviction and judgment of Zion's Herald. A most difficult position. Many and complex interests are intrusted to them for adjustment and solution. It is impossible for them to do for each church or minister, whether young or old, that which is often ex-

pected. Our acquaintance particularly with the presiding elders in New England, which has been most pleasant and co-operative, leads us to observe that they are loyal, laborious and efficient representatives of the church. Dr. Townsend has been constrained to speak with that long and critical illness, is able to be out again.

The annual meeting of the Book Committee begins Wednesday morning at the Book Rooms in New York. Rev. Dr. Chadbourne will attend as the representative of the New England District.

Rev. E. Davies received a fall on the ice at Grove Hall, Monday morning, which injured his hip so that it was necessary that he be carried to the Massachusetts General Hospital. It is reported that he will be confined therein with his injury for several weeks.

We are grieved to learn of the death, at Middletown, Conn., on Sunday, of President and Mrs. Raymond's child, Ruth, aged five years.

Rev. T. Corwin Watkins, D. D., of Walnut St. Church, Chelsea, is visited a case of absence by his official board on account of ill health, and will visit Florida for recuperation.

Rev. George Skene, of Somerville, left for Florida on Monday, where he will spend some weeks in recuperating. The pulpit is to be supplied in his absence by Dean W. E. Huntington, Prof. L. T. Townsend, and Prof. Olin A. Curtis. Mr. Frank E. Fitts accompanied Bro. Skene. Rev. Franklin Furber also started for Florida on the same train.

We are indebted to the *Pacific Christian Advocate* for the following interesting personal paragraph:

"Bishop Thoburn, of India, accompanied by Dr. E. W. Parker, and their families, will visit this coast on their way to the General Conference, landing at Vancouver, B. C., March 22. They will spend at least a week on the Sound, where the Bishop's son, C. K. Thoburn, is stationed, and then proceed to Omaha via San Francisco."

We are happy to learn that Rev. S. A. Steel, D. D., of McKendree Church, Nashville, is to deliver the baccalaureate sermon at the next commencement at Lasell Seminary. It will be remembered that this distinguished minister of our sister church was the fraternal delegate from that body to our last General Conference, and that his eloquent address produced a profound impression.

The confidence of the business public in the Christian integrity of Mr. S. V. White, well known as "Deacon" White, was happily demonstrated last week. Some time ago Mr. White, under the stress of unexpected financial embarrassment, was obliged to suspend. The *New York Tribune* says: "His creditors have signed a release of all their claims, on Mr. White's promise to pay them as soon as he is able. The repute of Wall Street will be measurably raised by this occurrence, and 'Deacon' White will resume business with a confidence in himself that cannot be rebuffed by the confidence of others in him."

PERSONALS.

Rev. Dr. L. W. Munhall is holding union revival services in Quincy with encouraging results.

Mr. Gladstone writes to a correspondent: "Our present licensing system is a discredit and calamity to the country."

Dr. Mendall will discuss, in the next issue of the *Methodist Review*, the subject of "Dioecesan Episcopacy in New Guinea."

One of Beecher's unpremeditated but most expressive gems was this: "Tears are often the language of men who see far into heaven."

At the last meeting of the Essex Baptist Social Union of Salem, Hon. James F. Almy read a very interesting paper upon "Elder John Leonard."

To adopt the language of the *Christian Union*: "Rev. F. M. North has received a call to the South Street Methodist Church of Brooklyn, N. Y."

Mr. Moody says: "If you find a man in the whiskey business for twenty years who has not a skeleton in his closet, I would like to see that man."

"A Winter in India and Malaysia among the Methodist Missions," by Rev. M. V. B. Knox, Ph. D., D. D., is having a generous and deserved sale.

General Booth, of the Salvation Army, says that nine tenths of the evils that he has to fight against in the social department of his work are caused by drink.

The Central Total Abstinence Union was organized recently in New Haven, Conn., as a Catholic Total Abstinence Society, by Thomas J. Kennedy as president.

The last Scripture quotation made by Mr. Spurgeon, "I have fought a good fight, I have finished my course, I have kept the faith," was inscribed on his casket.

Rev. Leonidas Koser, for fifty years a prominent Virginia Methodist preacher, and at one time editor of the *Richmond Christian Advocate*, died at Ashland, Va., at the age of 78.

Colton never characterized a certain class of religionists more perfectly or severely than when he wrote: "Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."

We are pained to learn that Dr. J. F. Goucher, president of the Woman's College at Baltimore, on his late return from Mexico, received the intelligence of the death of his father, Dr. John Goucher, at Carthage, Mo.

Few are the places where there is such a mutually happy and prosperous relation between two churches as exists in Evanston under the pastorate of Rev. Dr. W. S. Studdley and S. F. Jones. The church of which Dr. Jones is pastor will enter its new and elegant structure about May 1. It will cost \$75,000.

The Chicago University, with its ample endowments, is reaching in all directions and amid all denominational folds for the ablest and best men to fill its several departments. The last acquisition is Prof. Von Holst, of Germany, best known as the author of the "Constitutional History of the United States."

One of the most eminent of our ministers and Christian teachers, in a personal note, says:—

"Too much cannot be written about Spurgeon. Such a combination of doctrinal bottom and practical sense and pastoral sympathy the church has not seen ten times in her entire history. Then, in this time of office-hunting, I like to have a great soul like Spurgeon die in his pulpit."

Rev. C. D. Hills, D. D., pastor of St. Paul's Church, Manchester, N. H., and his daughter, Miss May E. Hills, were the guests of the Methodist Social Union of Worcester, Mass., on last Monday evening. Dr. Hills delivered an address on "Class-meetings" by request, and his daughter, who is a professional singer and teacher in voice building, sang several selections.

Rev. Lorenzo Draper died on Saturday, Jan. 30, at Claremont, N. H., after one week's illness, in the 75th year of his age. In forty-six hours after his wife, Matilda Fay Draper, followed him to the better land, in the 83d year of her age. She had been sick for two years or more, but was not thought to be at death's door. The funeral services

were held in the M. E. Church, Tuesday afternoon, Feb. 2, at 2 o'clock. They were buried in one grave at West Claremont. A fitting obituary will soon appear in our columns.

We are glad to note that Rev. Dr. Asbury Lowry, after his long and critical illness, is able to be out again.

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There is a lesson in this exhortation for those good people who leave the managing of the politics of the village and city to somebody else, and do nothing to purify the body politic except to tell how wicked and hopeless it has become. Verily, the churchman who neglects his duty as a citizen is not guiltless.

The Mt. Vernon Union held its first sociable in the drawing room at 72 Mt. Vernon St., Monday evening, Feb. 1. This is an organization among the theological students of Boston University who live outside the city. Its object is to promote the social, intellectual, financial and spiritual welfare of its members. The wives of students may become associate members by signing the constitution. President Warren and Dean Buell and wife were among the number of invited guests. After the collation, a short program was rendered, consisting of vocal solos and a paper setting forth the purposes of the organization by Rev. E. H. Todd, with remarks by President Warren and Dean Buell.

The program for the Boston Methodist Preachers' Meeting until April is as follows: Feb. 15, Sabbath Symposium.—Dr. G. S. Chadbourne, "Our Imperial Sabbath"; Dr. W. W. Ramsey, "Sabbath Observance, East and West"; Rev. J. W. F. Barnes, "The Sabbath and Prison Life." Feb. 22, Rev. J. H. Humphrey, "Democracy and Methodism." Feb. 29, Dr. G. C. Lorimer, "Evangelization, East and West." March 7, A "Methodist Love-feast" service, Dr. W. N. Brodbeck, leader. Mar. 14, No meeting at Wesleyan Hall. Re-organizational Alliance at Tremont Temple vestry at 10 A. M.; Dr. J. E. Clough, "The Talmud Mission." Mar. 21, Dr. D. H. Eila, "The Boston Methodist City Missionary and Church Extension Work." Mar. 28, Dr. Charles Parkhurst, "The Outlook in Mexico."

W. T. Stead, now best known as the brilliant editor of the *Review of Reviews*, enforces the necessity that the Methodist perform his duty as a citizen in the village towns of England, in the following strong language:—

"From the pulpit men should be urged to volunteer for Christ's service in the village council in just the same strain as they are urged to come out for service in the Sunday-school. Every Methodist should see that he is on the register, and every Methodist chapel should be a rallying place for those who wish to make our village life higher, nobler and purer than it is to-day. If Methodists do not take their proper share in the electing and working of the new village council, it will probably be found that the change is the reverse of an improvement, and that the last state of our village is worse than the first."

There is a lesson in this exhortation for those good people who leave the managing of the politics of the village and city to somebody else, and do nothing to purify the body politic except to tell how wicked and hopeless it has become. Verily, the churchman who neglects his duty as a citizen is not guiltless.

Epworth Leagues

should be interested in the special New England Conference Edition of ZION'S HERALD soon to be issued. For this we need of once the following from every chapter secretary: Chapter name, number and membership. Will each pastor please to call his secretary's attention to this matter, and have the information forwarded at once to

M. C. BEALE,
36 Bromfield St., Boston.

The Conferences.

(See also page 7.)

NEW ENGLAND CONFERENCE.

Boston District.
Boston Preachers' Meeting.—Dr. W. A. Spencer delivered an able address on Church Extension. It was voted that Rev. Dr. Chadbourne be requested to reply to the address of Dr. Townsend entitled, "Clerical Politics," to follow the paper of Rev. J. H. Humphrey, which is assigned for Feb. 22, as appears elsewhere.

Winthrop St., Boston Highlands.—Rev. C. L. Goodell, pastor. The series of evening services held in this church during January were characterized by the united efforts and deep spiritual interest of its membership, and resulted in the conversion of some 80 persons, from the children in the Sunday-school to the man and woman in mature life, about a dozen of whom were visitors in this vicinity who have returned to their homes to carry the glad tidings and hallowed influences of their new lives. Last Sunday morning 16 united with the church by letter. 3 from probation, and 88 on probation, the officers of the church coming to the altar with the pastor to welcome them to its fellowship and as helpers in the Master's cause. Others detained from being present at that time purpose to join on probation next communion Sunday. The theme of the evening sermon was, "Lessons from Spurgeon." A most impressive address followed, at which were several sermons, indicating that the work of soul-saving is hopelessly progressing.

Abundant.—On Sunday evening, Jan. 31, Prof. Bragdon, by invitation of the pastor, Rev. T. W. Bishop, began a series of occasional talks on his extensive travels in Palestine. The vestries were filled to overflowing. The Professor greatly interested and instructed the audience with blackboard, photographs and curios illustrative of his theme: "Morning Walk to Bethlehem." On the following Wednesday evening the pastor, by invitation of the Lattimer Young People's Society, gave his talk on "St. Peter at Rome," with numerous stereoscopic illustrations. Notwithstanding the storm, a large company was present, and over \$30 was put into the young people's treasury. The pastor's young men's Bible class has already a membership of over twenty, and is still growing. The class is planning for a sleigh ride.

West Medway.—The work here has suffered this winter by nearly half of the people being sick, or taking care of those sick. About forty-five friends made a call on the pastor, Rev. A. W. L. Nelson, last Wednesday evening, and left in cash and the necessities of life, \$15, for which he and his family are devoutly thankful.

Wollaston.

has been taken by several other quarterly conferences on this district.

Springfield District.

The City Methodist Extension Society held its annual meeting on Jan. 22 at Trinity Church. Those present were: President, W. W. Moore; vice-president, Franklin Nichols; clerk, F. A. Packard; treasurer, Ira B. Allen. The treasurer's report showed the society to be free from debt, and the mortgage on St. Luke's Church, which the society built, is discharged. Rev. L. H. Dorchester, the financial agent, reported his work completed, \$5,600 having been raised, and he was given a vote of thanks. A title to the property, valued at \$14,000, was given to Mr. Dorchester for his parish, and he expressed the thanks of his people. It was decided that there is a sufficient number of Methodist churches in the city, and it was voted to use the funds of the society for the strengthening of the churches already here.

Miss Ethel Eaton, daughter of Presiding Elder Eaton, who has been in poor health for six months, is now on the way to complete recovery.

Chicago. Rev. G. H. Clark closes his fourth year here in April. A steady religious interest has marked his work.

Monroe. Rev. T. C. Martin is having a good year. He will ask for a change in April. A complete revision of the church membership list has been made, and forty non-residents have been looked up and persuaded to take letters to other churches.

South Worthington. Rev. C. T. Ketchum will close his second year here in April, and expects to move, although the society would be glad to have him remain. During the last year an organ has been purchased, and repairs to the amount of \$180 have been made. Seven have been received on probation and two have been baptized.

Walden. Rev. W. P. Blackman has been a faithful steward here. His people would like to see him remain another year, but he will ask for a change. This society is the main sustained by a fund of \$7,000 left to it by a member of the church.

Blanford. Rev. George Hudson will close up a three years' term in April. He has put in good work, which has shown results, especially at North Blanford. The churches are gradually growing weaker with the decline of the town.

Chester. Rev. B. F. Kingsley has been unanimously invited to return for the fourth year, but will probably change. The work here has shown marked improvement in the last three years.

West Springfield. Rev. W. H. Marble has announced a desire for a change in April. Fifteen have been received into membership and eight baptized.

Southwick. Rev. T. W. Douglas, a local elder, is the pastor here. During the last quarter 30 have been received on probation, 5 in full membership, 3 by letter, and 20 baptized. He has been invited to remain for the third year, and has also been elected a lay delegate to the Lay Electoral Conference.

Granville and West Parish. These associated churches show but little change. There is a healthy religious interest maintained, with good congregations. Pastor F. J. Hale is requested for the third year.

Northampton. Rev. B. J. Johnston, of Shelburne Falls, recently delivered his lecture on "Christ in Art," to a large and highly-gratified audience. The lecture was under the auspices of the Epworth League, and was illustrated by more than fifty stereoscopic views, which were very fine and were clearly and graphically described by the lecturer. Bro. Johnston has a complete outfit, and has a variety of illustrated lectures suitable for League entertainments.

Westfield. At the fourth quarterly conference, the pastor, Rev. Dr. Frederick Woods, was unanimously invited to return next year. A resolution expressive of high regard for the character and services of Presiding Elder Eaton, whose term expires this spring, was also passed. The pastor preached to the students at Wilbraham Academy on the day of prayer for schools and colleges.

The Epworth League of St. Luke's gave a reception to the young people of the other Methodist churches of the city, Jan. 20. Large delegations were present. The presidents of the societies assisted in receiving the members of the chapel, beautifully decorated for the occasion. Refreshments were served. The social part of the evening passed off all too soon. Remarks were made by Revs. Messrs. Dorchester, Littlefield, Newhall and Knight. Excellent music was provided. The enjoyment of the evening led to the suggestion by Mr. Littlefield that the Methodist young folks form a Young People's Social Union, which was talked of with much favor by many.

N. E. SOUTHERN CONFERENCE.

Norwich District. Rev. George W. Wooding, a superannuated preacher of our Conference, died in New Haven, Jan. 13, of acute bronchitis, at the age of 72 years. Bro. Wooding began to preach in this Conference in 1843, the most of his appointments being on the New Bedford and Norwich Districts. For ten years he was chaplain of the Connecticut State Prison at Westernfield. He was an excellent man, and was highly respected and loved by his parishioners. He leaves a widow and one daughter.

Rev. Sanford Amidon, of Baltic, has been holding cottage meetings which have been well attended and quite profitable. He has also held some services in the school-house at Pampung Hill. That is a good way to reach the people.

At Uncasville, the pastor, Rev. J. Tregaskis, gave a short sermon in the Sunday-school, Jan. 17, on the lesson of the day, and then distributed very appropriate and powerful temperance tracts. Mrs. Tregaskis has been re-elected president of the Social Society for old and young people. Rev. Edward Payson Hammond, an evangelist of Hartford, is expected to hold a series of meetings with this church in the month of February. Several persons are under conviction, and their conversion is confidently expected. A series of sermons has been given on the church memorial windows, which suggested appropriate topics. Bro. Tregaskis is now giving a series of illustrated sermons, using the paintings of Dr. E. M. Long, of Philadelphia. A decided interest is awakened by these services, and the congregations are good.

Revival services have been held in many of our churches which began well and resulted in conversions; but la grippe has been so prevalent in many places that the meetings have been discontinued by reason of the sickness of the pastors or people. God has in His own way spoken very loudly to the people, and we trust that His voice will be obeyed.

A novel and interesting service was held in the church in Rockville on recent Sunday morning. It was the installation of the officers and teachers of the Sunday-school who had been elected to discharge those duties at short time previous. Superintendent Harwood read his report for the past year, which

showed that the school was in a good condition financially and otherwise. The primary department was referred to as being in a remarkably flourishing condition under the charge of Mrs. Weston. Four members of the school have died during the year. The singing on this occasion by the choir was excellent, and the congregation united heartily in this part of the service. The address by the pastor, Rev. George H. Bates, was spirited and eminently practical. At the conclusion of the services Bro. Bates made an appeal to the congregation to raise the balance due on the new organ, and, making a generous contribution himself, the people followed on the same line, and in a few minutes the desired sum was easily secured.

Rev. J. Benson Hamilton has written an article for the *Williamson Journal* on the subject of "Methodist Veterans Ministers." A single paragraph relating to our Conference should be read with humiliation by all and with shame by those who are responsible for such a state of things. His statement is as follows:—

"The New England Southern Conference includes all of Rhode Island, part of Connecticut, and part of Massachusetts. In this Conference 34 churches with 1,500 members and probationers, \$119,900 worth of property, paying \$13,000 salary, contributing \$70 to veterans benevolences, gave \$0 to veterans. Thirty-eight churches with 2,400 members and probationers, \$144,700 worth of property, paying \$18,000 salary, contributing \$50 to church benevolences, gave \$0 to veterans \$140, or less than 2¢ from each church. In the whole Conference, 25,148 Methodists contributed for the veterans \$83,933, or less than 12 cents each. Had each pastor secured for the veterans one per cent. of his own salary, the amount raised would have been \$1,500,000. This is a terrible exhibit reveals the greatest weakness in the policy of Methodism. There can be but one remedy for this evil. Let each pastor do as he will wish to be done by when he is a veteran."

O. L. C. X.

Providence District.

Providence Preachers' Meeting was favored on Jan. 25 with a carefully-prepared paper by Rev. George W. Hunt, of Newport, on "Methodism in New England Southern Conference."

The Methodist Social Union of Providence and vicinity met at the "Procedero" (Tillinghast's new parlors) on Jan. 27. From 6 to 7 o'clock was spent socially. The complete arrangements of the rooms, with their elegant furnishings, were admired by all, and helped greatly to make this hour a success. At 7 o'clock the company were invited to the banquet hall, where Caterer Tillinghast served a sumptuous repast. The Divine blessing was invoked by Rev. Clark Crawford. There are over 100 members of the Union, and with lady guests the company numbered about two hundred. After the inner man has been fully satisfied, Rev. Roscoe L. Greene, D. D., led in prayer. The annual election took place, and the following were elected: Rev. F. D. Blake, D. D., president; S. H. Bailey and J. W. Kisk, vice-presidents; J. E. C. Farnham, secretary; Albert F. Davis, treasurer. The retiring president, A. J. Manchester, introduced the president-elect, who in turn announced as the first speaker, Rev. W. L. Hemen, of Boston, who spoke on the "Breath of Our Christian Life." The address was forcibly presented and well received. George A. Littlefield, principal of the R. I. State Normal School, followed, speaking more particularly upon the education of the conscience from a teacher's standpoint. Rev. W. R. Newhall, of Springfield, a visiting guest, was then introduced, and responded very felicitously. The "Weaver Ladies' Quartet" added greatly to the enjoyment of the evening; their selections were choice and finely rendered.

George Rich, one of the sons of the popular pastor of Shelburne Falls, has written an instructive article in the February number of the *New England Magazine* entitled, "The Granite Industry in New England." We also notice he has been elected a member of the graduate advisory committee of the Athletic Club at Wesleyan University. Mr. Rich is on the editorial staff of the *Boston Journal*.

VERMONT CONFERENCE.

St. Johnsbury District. East Burke. Preparations have been made for a larger number of attendants on the sessions of the Ministerial Association than have been present for some years. The Good Templars' Hall has been engaged to serve as dining-room and a place for social intercourse. It is to be hoped that every pastor will attend, as this will be the last meeting under Bro. Donaldson's presidency, and a sociological policy may form an important part of the unauthorized program.

St. Johnsbury. Papers announced that Pastor G. M. Carl has resigned (?). What really happened was that at the fourth quarterly conference recently held, Bro. Carl expressed a preference for a change at the Annual Conference. Great regret is being freely manifested at this unexpected declaration. Pastor Carl is very popular with all classes of the people, and has been eminently successful. During his pastorate much has been accomplished that will for many years be a credit to the church and the community. A new pipe organ, costing \$3,000, has been bought and paid for; repairs and improvements have been made on the church property; an Epworth League and a Junior League have been organized, both of which have done, and are doing, much good. Bro. Carl has not been a sower only, but also a reaper. During his pastorate there have been more accessions to the church, it is said, than in any previous pastorate. Many kind things were spoken of the pastor at the recent meeting of the board.

Montpelier District. Rev. W. S. Smithers, of Barre, has had a long and dangerous illness, but has so far recovered that the local papers announced that he would preach Sunday morning, Feb. 7.

Rev. F. W. Hamblin, of West Randolph, has been prostrated with la grippe, but is somewhat better, and hopes to soon be able to go to Burlington for the final operation on his eyes.

Presiding Elder Truxx has ceased special evangelistic work and is holding his fourth quarterly conference, preparing his annual report, and making up a slate for the coming Conference session at Montpelier.

Evangelist Reynolds and wife have both been sick at their home in Montpelier, the latter seriously so. An acute attack of bronchitis, liable to become chronic, may necessitate the removal of our brother to a warmer climate. We should all greatly miss him.

The special meetings throughout the district have all now closed. Conversions have occurred in nearly every case, but no other revival has approached in magnitude the one at Montpelier in which upwards of sixty were clearly converted.

In the death of Bro. S. F. Green our society at Watfield loses a valued member. Formerly extensively engaged in the lumber business, he had for many years been laid aside from all active labor by a distressing

malady which mostly confined him to the house. But he never lost his interest in church matters, and was one of his pastor's most valued friends and counselors.

Rev. W. H. Wright has had a very pleasant and successful year at Rochester, and every interest of the church has had steady and substantial growth. He has also been among the victims of la grippe.

An indication of the extent of the revival at Montpelier is seen in the fact that upwards of forty were present at a class-meeting at the church, Feb. 2, and this was true notwithstanding the fact that an Epworth meeting was held on the Hill and no students were down. Pastor Hough has the right to feel jubilant.

Montpelier District has one brother who has been in his present parish five years—Rev. S. H. Tucker, of Gayville; three who are serving their fourth year—Rev. Geo. O. Howe, Watfield; M. R. Barney, Middlesex; and W. K. Davenport, Waterbury; four who are closing their third year—Rev. A. J. Hough, Montpelier; J. O. Sherburne, Cabot; E. H. Bartlett, Waterbury Centre; and Harvey Webster, Moretown; and eight who have been serving their present people for nearly two years—Rev. W. S. Smithers, Barre; F. W. Hamblin, West Randolph; Joseph Hamilton, Northfield; C. P. Taplin, Plainfield; W. N. Roberts, Groton; G. A. Emery, Stone; R. L. Nanton, Williamstown; and M. H. Ryan, Worcester.

MAINE CONFERENCE.

The day of prayer for schools and colleges was observed at Colby University, Waterville, by the suspension of classes, and the devotion of the hours to religious services in the college chapel, which was well filled with students, with quite a sprinkling of professors and citizens. The Methodist Church had the honor of furnishing the preacher for the annual sermon, and the University was honored in the able address delivered by Rev. Matt. Simpson Hughes, the popular pastor of Chestnut St. Church, Portland. The subject of the discourse was "Faith," which was presented with great force, originality and magnetism. All who heard it were impressed deeply that indeed faith is "the substance of things hoped for and the evidence of things not seen." One listening to that able sermon before the students, and noting the eagerness with which the speaker's words were received, would readily understand why his congregations in Portland are filling up with the thoughtful young men of the city. Under Bro. Hughes' ministry, Chestnut St. Church is taking on new spiritual vigor and vitality. Maine Conference has won a prize in this earnest, spiritual young man. We will welcome many more like him.

Portland District.

Rev. M. B. Pratt has prepared a neat little gem of a booklet for "Mission Gleams." It provides for membership in the Portland District Mission Club, and contains a certificate. The gleams are of the most interesting character, containing the names of friends, the pastor secures the names of the workers on his charge, and the presiding elder can record them for the whole district, while the member bears Gospel tidings to benighted millions. The plan is very trying.

PASTORS OF PORTLAND DISTRICT: I have devised a plan for forming the children of our Methodist homes into a "Portland District Mission Club." To each member the pastor will give a fine souvenir booklet, containing blank certificates of membership, fifteen spaces for names of friends who will give ten cents as they sign, and a page of directions. The booklet is filled in by the pastor, who obtains for the owner the signature of the presiding elder to the certificate of membership, and then returns the booklet, together with the presiding elder's picture, as a reward. This plan differs from the Willing Worker plan in that it makes a district club of the workers, with the presiding elder as president.

Now, if we can get fourteen members on each charge, we shall have a membership of 560; and if each of these booklets, it will yield a return of \$750—which is a goodly sum. Will you not get at least fourteen of your children to read the booklet this winter, and then order as many as you can use. Let us work this plan earnestly, and thus engage the attention of our children in missions while we help the work by an increased contribution.

Faithfully yours,
MILTON B. PRATT.

White Rock, Maine.

North Gorham. The sentiment is unanimous in requesting the return of Rev. M. B. Pratt for the fourth year, and many regrets are heard because he has decided to move. Every pew in the church is taken, and more are called for. The Epworth League numbers 53, and is well organized. Benevolences will be met in full, and the pastor's salary is paid to date. By death and removals one-fifth of the financial support has been lost during the present pastorate, but by increased liberality of the church, and additions to the congregations, the deficiency has been more than met.

Lewiston District.

Turner. Rev. E. T. Adams has been holding his last quarterly meeting in this charge; it was a season of great refreshing. The Sunday morning love-feast was followed by a sermon of great union, after which six were baptized. The Sunday-school is growing, and the interest in the week meetings increasing. Rev. A. D. Grafton is greatly encouraged in his work.

Augusta District.

Kingfield. The church is greatly encouraged. Instead of services once a fortnight, they now have an edifice of their own, and have them every Sunday. The Sunday-school averages 81, and church attendance is very good. A number have been converted since Sunday-school, and a flourishing Ladies' Circle. They are lifting nobly on their finances, and the future is hopeful. The return of Rev. W. B. Eldridge is earnestly desired. The prospects are very fine. There is as little unpleasantness between the denominations as could be expected. A horse-shed is being added, and parsonage improvements are contemplated.

Phillips. The charge is in a good, enterprising condition. The church has been growing spiritually ever since Bro. King went there. They have good congregations, a fine Sunday-school, and a flourishing Ladies' Circle. They are lifting nobly on their finances, and the future is hopeful. The return of Rev. W. B. Eldridge is earnestly desired. The prospects are very fine. There is as little unpleasantness between the denominations as could be expected. A horse-shed is being added, and parsonage improvements are contemplated.

Strong is a staid church, with some grand, true members. They are in their usual state of prosperity. Bro. Barber is doing good work for them and very anxious to see great results. His family are spending the winter in Pennsylvania at his wife's father's, but will return in the spring. Bro. Barber's return is unanimously desired.

Livermore Falls is now one of the most thriving villages in the State. The building of a new factory stimulates enterprise and inspires courage and hope. While sickness has prevailed in most places, it has been especially prevalent here. Rev. W. H. Foster has been very sick, but is better. Bro. Springer has been afflicted with sickness in his family, not only at home, but his son, a physician in Massachusetts, has been so sick as to call his father to his side. The work is prospering. Bro. Springer is abundant in

labors, very much beloved and greatly desired another year.

Wilson, after his great loss and grief, seems now to be in as hopeful a state as it ever was. Bro. Nottage has shown great ability in careful and judicious management. The meetings are well sustained, finances in good condition, and religious interest encouraging. The church has been fringed and improved in other ways, so that it is a very attractive house. Bro. Nottage and wife have both been sick, but are better.

New Sharon. Bro. Leard has won a large place in the hearts of the people, and is universally esteemed. The church has been reared and the vestry built under his own planning and supervising; the beautiful pulpit desk adorning the vestry also was made by his hands.

Farmington has had the labors of Bro. Berry for four years, which have been greatly enjoyed. They are in their usual state of prosperity, and are a loyal people.

Weld is in the midst of revival meetings. Bro. Crockett has the assistance of a Bro. Wheeler, who has labored in that vicinity as an evangelist, and there is now a good interest, good congregations, and a prospect of a good work. Sister Crockett is in poor health, but improving. Bro. Crockett's labors are highly appreciated.

EAST MAINE CONFERENCE.

Rockland District.

Belmont. The work moves here. A chapter of the Epworth League has been organized. We have a fine church in this city, and the conditions for a successful pastorate are very favorable. Rev. G. B. Chadwick does good work.

Boothbay Harbor. The pastor, Rev. S. L. Hanson, is popular wherever he may be placed. He has done good service for our church in this place. The young people are well organized, and the various lines of church work are carefully looked after. Bro. Hanson excels as a preacher.

Woolwich. Pastor Thompson has carried forward his work under difficulties. His excellent wife is of great service. Bro. Thompson is full of hope, and the year will show that solid work has been done for the church. He has interested a good sister in our Brooklyn Hospital, and she recently gave \$4,000 in cash towards endowing the Maine Conference bed there. This is the kind of work that speaks after we have gone. Bro. Thompson looks carefully after all the benevolences and leads the Conference in per capita giving for these purposes. May God give him many years of such service!

Searsport. Rev. N. LaMarsh is having the best year of his pastorate so far here. The church property has been very much improved by the purchase of an adjacent lot which has been beautified, and will add much to the value and attractiveness of our possessions. Bro. LaMarsh has cheered many a heart by his songs, which are often called for and are eagerly listened to. Searsport is beautifully situated, and our church is in a position to have a wide influence.

East Yarmouth. Pastor Brooks is happy. Since the last report five have been baptized and one converted and received on probation. The vestry has been improved by paint and paper. All is well.

Rockland. The people are making preparations to give the Conference a warm welcome. Prof. W. S. Wright has been engaged to lead the chorus singing Sunday mornings. Rev. Dr. Breckinridge, of our Hospital in Brooklyn, recently presented the scheme for an East Maine free bed and took a collection of \$80 towards it, which we expect to make \$100 before Conference.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

For Over Fifty Years Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, relieves all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

NOTICE.—Dr. W. F. Warren will deliver a lecture next Thursday evening, Feb. 11, at 7:30, at the New England Dispensary, Boston, and Training School, 45 East Chester Park, Boston. Subject: "The Christian Faith Based on Christian Knowledge." Friends are cordially invited to be present.

DEDICATION.—The M. E. Church of Lakeport, N. H., will be dedicated on Tuesday, Feb. 16, at 2 p. m., by Rev. J. W. Hamilton, of Boston. The evening hour will be devoted to addresses from former pastors.

DEDICATION.—The new St. Luke's Church, Oakland Ave., Lynn, will be dedicated on Sunday afternoon next, Feb. 14, at 2 o'clock. The sermon will be preached by Rev. Charles Parkhurst, editor of ZION'S HERALD.

SPECIAL NOTICE.—A reunion of former teachers and students of the New Hampshire Conference Seminary and Female College will be held at Young's Hotel, Boston, Mass., Feb. 29. A banquet will be served at \$1.50 per plate. It is impossible to reach all by personal invitation. Will any who desire to go kindly consider themselves hereby most cordially invited, and if they can be present, notify the undersigned AT ONCE, and also indicate the number of banquet tickets they desire? Reception rooms open at 5:30 p. m.; banquet at 7:30 SHARP. Banquet tickets, \$1.50.

MISS SARAH McCHILL, H. M. A., Worcester, Mass.

Robinson and Perry. Bro. Russell's work is highly spoken of on both parts of the charge. Union services for several weeks in Perry were productive of a harmonious spirit. The upper audience-room of the new church will be seated soon with opera chairs and be dedicated in June. The building of a wood-shed at Robinson is much prized by the pastor's family.

Bassport. Through the efforts of Bro. C. L. Haskell the church debt has been reduced from \$1,200 to something below \$900, which is a very encouraging feature in the future outlook for this society. One has been baptized and received in full and one received on probation. The Epworth League is gaining, and holds interesting Sunday evening services. They have raised about \$150 for painting the church. The addition of electric lights greatly improves the audience-room. Special union services are being held.

Pembroke. The exterior of the church at the Iron Works has been improved by the removal of the old tower and shingling, and the interior made attractive with paint, new carpet, new altar furnishings, etc. Bro. Haynes is much liked. He holds services each Sabbath at the Union Church.

Bangor District.

Old Town. A steady, thrifty growth marks the pastorate of Bro. Simonton in the new city of Old Town. The Epworth League is flourishing, while the Junior League is having great prosperity, conversions among the children being frequent. The ladies' society has furnished the parsonage throughout with electric lights.

Heulton. Every department of church work is flourishing. The Epworth League

has grown during the past year from 23 to 100, more than seventy of whom are Christians. The average attendance at their devotional meetings is 120. The members of the League are grandly loyal in every way. The congregations are growing despite la grippe. Financially the year is the best the church ever knew. All running expenses, including salary, are paid to date, the Sunday-school having a surplus in the treasury. The building expenses are nearly covered by reliable subscriptions. Rev. H. E. Frohock is pastor.

Orono. Bro. Morgan is having a successful year. Notwithstanding the large outlay in remodeling the church, the pastor has been

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.
New Bedford Dis. Preachers' Meeting, Feb. 15, 16
Fall River, Feb. 15, 16
North Dis. Min. Assn., at Danielsonville, Feb. 15, 16
Portland Dis. Min. Assn., at Biddeford, Feb. 15, 16
Augusta Dis. Min. Assn., at Skowhegan, Feb. 15-17
Bangor Dis. Min. Assn., at Dexter, Feb. 15-17

Conferences. Place. Time. Bishop.
New York East, Br'ly'n, N. Y., Mar. 30, Goodell.
N. E. Southern, N. Bedford, Mass., April 6, Foss.
New England, Boston, Mass., " 6, Hurst.
Troy, Montpelier, Vt., " 13, Foster.
Vermont, Montpelier, Vt., " 13, Foss.
New Hampshire, Nashua, N. H., " 13, Hurst.
Augusta, Me., " 13, Goodell.
Rockland, Me., " 20, Goodell.

POST-OFFICE ADDRESS.

Rev. A. C. Dutton, P. Elder of Orangeburg District, Orangeburg, S. C.

Money Letters from Feb. 1 to 8.

W. H. Allen, Mrs. M. A. Achorn, H. Baker, Selah W. Brown, W. E. Bennett, C. H. Buck, Susan Bennett, H. G. Buckingham, S. A. Bragg, E. T. Currier, Mrs. N. H. Carey, Geo. W. Cook, J. A. M. Chapman, J. Cummings, M. D. Crawford, E. F. Clark, W. E. Clark, E. C. Charlton, Mrs. H. Capron, E. S. Collier, Chester Case, Chandler & Co., G. J. Dodge, J. W. Edwards, F. L. Ellis, W. E. Eakin, B. M. Early, Eastern Church Agency, Geo. W. Elmer, E. E. Jones, J. E. Keith, C. E. Knowles, E. E. Koon, Mrs. Valeria B. French, John French, Mrs. M. E. C. Ford, Mrs. G. W. Frost, J. L. Felt, C. K. Foss, Albert Fries, F. L. Goodspeed, H. Graham, R. L. Greene, Geo. Graves, Asa Hall, Mrs. S. Harding, Mrs. G. S. Hanson, George W. Hill, Thos. Haworth, C. S. Harrower, Mrs. C. E. Hodgdon, F. C. Haddock, W. M. Ingraham, S. F. Jones, E. F. Jones, J. E. Keith, C. E. Knowles, Mrs. M. Kennard, C. N. Krook, D. W. Lewis, P. Lane, Mrs. J. D. Lombard, Jno. Milnes, J. S. Moore, J. D. Moser, N. M. Mott, M. H. Meredith, J. L. Morse, J. H. Newhall, Mrs. I. Newhall, W. P. Odell, R. Pover, J. W. Peters, D. A. Pettigall, Mrs. E. A. Parsons, W. V. Painter, J. W. Presley, J. W. Price, Edw. Powers, J. W. Punched, G. W. Reynolds, H. D. Robinson, Royal Iking Powder Co., Mr. G. S. Read, Edward Robie, Lucy K. Redfield, W. H. Schwartz, C. H. Silverman, Mr. A. L. Scudder, G. E. Stockwell, W. S. Studley, Merrick Sawyer, E. O. Thayer, E. W. Virgin, J. H. Vincent, G. A. Viets, H. C. Wesley, M. H. Walker, J. H. Webster, F. J. Wagner, Sam'l J. White.

Marriages.

(Marriage Notices over a month old not inserted.)
APRIL 24.—CUTT.—In Boston, Feb. 4, by Rev. F. H. Foley, John Applegate and Kate Cuthbert, both of Boston.

STEWART.—WILLIAMSON.—In Westbury, Jan. 24, by Rev. F. D. Sargent, Hiram W. Stewart, of Hanson, and Grace F. Williamson, of Marshfield.

EDWARDS.—TRUE.—At the parsonage in East Poland, Me., 25, by Rev. G. S. Powers, Charles L. Edwards, of Poland, and Kate D. True, of Poland.

THORNE.—THOMAS.—In New Gloucester, Jan. 25, by the same, George E. Thorne and Mary T. Thomas, both of New Gloucester.

LOUGHEE.—FIELD.—In Rumney, N. H., Jan. 25, by Rev. E. S. Collier, Fred E. Lougee and Diana Field, both of N. H.

Backus District. Bar Harbor. Bro. Winslow has preached since the middle of January, and has experienced no difficulty from so doing. The special services were broken into by the bad weather and the recall of the ex-convict, Rev. Geo. S. Avery, by sickness in his family. The Sunday-school has been much increased of late.

Bever. Quite a number of the recent converts were baptized Jan. 31, and have united on probation. The society is thriving under Bro. W. C. Haskell's ministry.

Calais, First Church.—The Week of Prayer was observed by union meetings of the Methodist, Baptist and Advent societies, with much harmony and spiritual blessing. The Sunday-school reported 188 present, Jan. 17. A valuable addition of books has been made to the library. We found a large number at the morning love-feast, and their testimonies were refreshing. Several children were baptized. Though the place is financially embarrassed by the shortage in lumber, the society is prospering under the leadership of Rev. J. H. Irvine. The young man of the Sunday-school have recently organized a flourishing debating club for forensic culture.

Calais, Knight Memorial Church.—The attendance at the church services is large, and Sunday evenings the vestries will not hold all that come. An enlargement becomes necessary. The recent quarterly conference reports showed that 21 have knelt at the altar, 11 have been baptized, and 13 have joined the class during the quarter. The Sunday-school averaged 150. The Epworth League has interesting Sunday evening services previous to the public meeting. Bro. Anderson is working up the benevolences, and expects to make good reports at Conference on all lines of church work.

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absolutely as not at all. They stand and wait the long hours of day. And mutely question each new wayfarer. And, "Art thou here?" their asking glances say. Then some with downcast aspect take their wage And follow after shapes of darksome men, Evil and doubtful, leading from the light; And some with radiant eyes alight are seen, Crowding as bound on common pilgrimage, Behind a peaceful leader robed in white.

And Pain calls one to serve him at his will, And clods Doubt another claims for slave, And winged Riches offers specious fees And brightly glides a pathway to the grave, And Patience, with a forehead white and still, Enrolls a few, making no promises.

Some at the early dawning go their way, Some when the sunbeams wave the morning sky, And some at heat of noon and harvest-tide, While others with dull, disappointed eyes Watch the lone shadows creep and dim the day, And still unblinded and unemployed abide.

Lord of the vintage, recompensing Lord, Behold these waiting ones and call them in, Let them not choose another Lord than Thee, Made the departing thralls of self and sin, Loving the joy of toil and full reward Which make Thy service perfect liberty.

Send forth the servants of Thy love and power, These whom no man hath hired make Thine own. Before the spent sun vanishes in the west, Let the brief toll the ill-spent day atone, And though not called till the eleventh hour, Give them like blessed wages with the rest.

—SWAN COOLIDGE, in *Congregationalist*.

THE MASTERY OF LOVE.

Love was a stranger. Without lock or key He unlocked my heart. And took my heart from me. Now my heart is subject Everywhere I go. Be a gentle master, Love, To one who loves you.

In a few days and weeks, In a few months or years, Love brought me sorrow, And the salt, salt tears. Oh, Love, come with laughter, Or, Love, come with weal. Deal but gently with the heart That leans upon you.

The bee's wing is fragile, The lark's egg is small, That you took was little, But it was my all. Bear the captive where you will, To high estate or low, But be a gentle master, Love, To one who loves you so.

—DORA READ GODDARD, in *Harper's Weekly*.

Conviction of sin is the acknowledged source of the most heroic actions and the grandest virtues. If Luther had not been tortured by the sense of sin, he never could have created the Reformation. It lay at the root of the great movement which we call the Methodist Church. The religious saint and hero, before he can go up high, must go down low. Just as a castle rests on a foundation which is another building almost as massive as itself hidden under ground, and as every lofty tree has another tree of roots almost as large as itself turned in the opposite direction and buried below the soil, so every grand life which soars up to heaven in faith, love and work rests on the profound struggles, deep humility, biting self-condemnation and self-disturbance. —James Freeman Clarke, D.D.

Is thy sky heavy with impending black? Do sorrows named and nameless compass thee? Unbroken darkness, not the dying rack, The symbol of thy suffering may be. What is it made of, this dense, murky cloud, That shuts thee in, O sorrow-fellow soul? Perchance all human ills together crowd, Making a solid darkness round thee roll.

Oh, spirit, prostrate with the thick cloud's stress! Thy God comes in it! Thy mayest well look up, Though serried sins close upon thee press, And then art drinking of Thy Master's cup. Thy God comes in the cloud, O lightless one! Glory will break upon thee soon or late. What are thy griefs but mists of that Sun? Oh, wear it bravely, and the light await!

—CHARLOTTE FISKE BATES, in *S. S. Times*.

Could not Christ have saved Lazarus from dying? Could not Christ save you or me from perplexity or from temptation or from doubt? Surely, those are questions which have their lower and their higher answers. He could, because the power of life and death was in Him. But the power to use the power depended upon other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing—not the second-best, but the absolutely best of all. If it were best for Lazarus to die, then Christ could not have caused that he should not have died. That is a sublime incapacity; to stand with the gift of life in the all-powerful hands, to see the cry for life in the eager eyes, to hear it in the dumb appeal of the terrified lips, and yet to say, "No, not life but death is best," and so to be unable to give life—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No, He could not; not because the thing you asked for was not in His treasury, but because behind the question of His giving or refusing it there lay the fundamental necessity of His nature and His love,

had left in my desk, and thus I came upon Mary Ann unexpectedly. She was standing in the sunny corner of the old porch, pulling her thin shawl closer about her shoulders and trying to look absorbed in the geography she was holding—upside down. Her red eyes were a revelation to me.

"Why, Mary Ann!" I said, in a softer voice, I am sure, than she had ever heard me use. "Did you mind? We were only in fun. I am sorry if we hurt your feelings."

Her answer was a most unexpected one. She burst into such a wild storm of sobbing as I had never imagined. Her tall form quivered like an aspen leaf, and the sobs had a wild pathos which went straight to my heart through all the crust of selfishness and carelessness which covers that organ in a girl of fourteen.

I stood speechless and terrified before the volcanic upheaval, bestowing remorseful little pats upon the shaggy mane which was tumbling about her shoulders, as she had sunk upon the door-step, her face hidden in her lap.

After a little the sobs grew less violent, and then I ventured meekly: "But, Mary Ann, if you cared so much, why didn't you let us know it? Why didn't you get mad—or something?"

Then how her black eyes blazed upon me! Several times before I had had a momentary half-consciousness that under more favorable circumstances Mary Ann might have been beautiful. I knew it then. Her emotion had given color to her pale cheeks, her eyes were shining like stars, and her hair—which she had always worn braided tightly back—was falling about her face in a most picturesque confusion.

"Why didn't I let you know?" she cried. "Because I have some pride, if I am poor and awkward. I'd rather have died than that you should have seen me crying, Mabel Ross. Why didn't I 'get mad'? I did—madder than you know how to get; but I'd be ashamed to let any one see me so, or to hear so either. Mad!"—with a scornful little laugh—"If you had seen the valentines I made of you girls, perhaps you'd think I 'got mad'!"

"Valentines!" I cried. "Oh, let me see them!"

Then, as she shook her head, I seized, with a sudden movement, the geography which had fallen to her feet, and opened it to a portrait of Kitty French.

Yes, it was Kitty herself—there was no mistaking the likeness. I shrieked with laughter, for it was Kitty as we had all seen her many times—with her hand before her face in an affected stammer, her eyebrows arched, her shoulders elevated, ogling with tenderest glances Jimmy Dawson, the baby of the primary department, a youth of four summers, who had turned from Kitty with a frightened whimper as if trying to escape her wiles. Kitty was a good girl—we all liked her—but she would flirt; and though she had never been known to flirt with Jimmy Dawson, it was still a standing joke among us that one could not be too young nor too old for Kitty's fascinating arts.

"Mary Ann," I said, as soon as I could find my voice, "did you do this? It's wonderful. How could you?"

"Please, Mabel, give me the book," she pleaded. "I did not mean any one should see them," and she tried to wrest the book from my hands. But I was the stronger and had no thought of relinquishing my prize till I had seen all.

How I laughed as one after another the quaint caricatures appeared! With an almost startling accuracy she had caught the pet foibles of each one, and, by a few well-directed lines, had set them before us, an imperishable record. My face flamed scarlet when I came upon myself in the long robes and phylacteries of a Pharisee, expounding the law to my little sister and pointing out the path for her steps, with my own face turned resolutely in the opposite direction. I am glad to say, though, that I had sense enough to acknowledge justice in my own case as well as the others.

"Why, Mabel Ross! Where have you been?" cried a volley of voices, and I awoke to the fact that the bell had rung, the noon "spell" was over, and here were the girls.

Mary Ann turned a deprecating glance upon me, and tried to shrink into the school-room, but I caught her by the arm and answered gaily,—"I've been making the acquaintance of a gifted artist, to be sure. Allow me to introduce you."

It was only another of my thoughtless speeches, for one of our jokes had been that Miss Smithers had said to Lu Bennett's mother, "You'd jest order see the picture my Mary Ann kin make—nigh good enough to sell." My eyes flashed, though, when the burst of laughter followed what they supposed my brilliant sallies, and I cried out:—"It's true. She is a gifted artist. You'll find out some day that she's worth more than any of us."

"Young ladies! Young ladies! What does this mean?" Mr. Liscombe appeared in the doorway with his look of grave displeasure.

I walked straight up to him and put the geography in his hands. "Mr. Liscombe," I said, "will you please look at these drawings and tell us what you think of them?"

"O Mabel!" gasped Mary Ann.

Mr. Liscombe looked astonished—so did the girls, as well they might; but, after a little, we settled into the ordinary routine.

I cast furtive glances at Mr. Liscombe now and then, and was not surprised that, more than once, I found him shaking with laughter. When he was dismissing the school he requested the eleven young ladies who were making a disturbance in the entry at noon, to remain for a few moments. It was needless to specify. He usually requested ten young ladies, but to-night Mary Ann swelled our ranks.

As I had expected, however, he said nothing about the noise, but began at once on the subject of the valentines.

"I hold in my hands, young ladies, ten drawings, which show great merit as regards both idea and execution. Am I right in supposing them the work of Miss Smithers?"

Poor Mary Ann bowed a flushed and tearful assent.

"Has any one a word of explanation to offer concerning what has called them forth? I have never supposed Miss Smithers to possess a cruel or vindictive spirit, but these

MARY ANN'S VALENTINES.

KATHARINE LENTE STEVENSON.

"HOW 'tempus' does 'fugit'!" as Bob Graham used to say. I think those were the only two Latin words that held any place in his memory. Why, it seems no longer ago than yesterday, but it is in reality ten long years since I stood by Mary Ann's side in the sunny corner by the old school-house, that cold St. Valentine's day.

The dear old school-house! I loved every inch of it, from the much-carved desks to the well-worn steps down which I had had many a tumble when both steps and walk were a broad glare of ice.

Yes, I know what a stately edifice has replaced it; and I know, too, that good judgment dictated it should be placed in the valley, unless Spencertown were to continue to regard its physicians more than its children. Nevertheless, I can't help feeling glad that in my girlhood sentiment had not yet given place to sense.

I have stood in that doorway many a winter's evening till I was almost frozen, just to see the ice-bound river and the snow-clad trees grow crimson under the sun's last rays; and if the climb was something to be dreaded in the summer with the thermometer roaming around in the eighties, still the spring and autumn glories more than atoned. Just to stand each day with that billowing mass of color at one's feet; to catch the river's silver gleam as it flung back its banks in a gloriously faithful reflection to the deep blue of the sky; to drink in the air which was nowhere else so pure, was, in itself, as Mr. Liscombe used to say, a "liberal education."

"Oh, if I could only paint it!" How often I have heard Mary Ann say that; and I always answered, "You will—some day. Your first picture will be the view from Academy Hill."

But all this was long after that first day of which I am telling you—St. Valentine's day ten years ago. Who was Mary Ann? Why, Mary Ann Smithers, to be sure—at least, so we all called her. We had heard that Smithers was not her real name; but then, as she was old Miss Smithers' niece and lived with her aunt in the little brown cottage in the valley, it was easier to call her by that name; and so Mary Ann Smithers she had become.

Not a poetical name, and Mary Ann was, by no means, a poetical girl. If she had been, we should, doubtless, have taken some trouble to find out her last name, and should have softened the harshness of her first into some dainty diminutive—Marian, or Minnie.

But Mary Ann was a hard fact, and we accepted her as such, name and all. True, she was our very best student, but what could brain and industry count for as against beauty and style?

I can see just how she looked that day—tall, thin, ungainly; a pale face which her big, black eyes made almost cadaverous; a mass of heavy black hair, and an air of general awkwardness which took the special form of a painful consciousness that her dress was too short both as to skirt and sleeves. We girls had a well-worn joke that all Miss Smithers' spare time was spent in a vain attempt to catch up with Mary Ann's wrists and ankles. She might lengthen a dress at night, but in the morning those unruly members would be found to have shot out an inch ahead. Only that day Lu Bennett had sent her an original valentine:—

"Oh, Mary Ann, my dear, I pray, Will you try to run away From sleeve and skirt so good? Rest, you, my child, beneath their care, Nor trust your limbs alone in air, Like children in the wood!"

An atrocious verse—but we had thought it brilliant then; a stupendous joke, as were also the abominable caricatures which found their way into her desk, one from each member of "our set."

We did not mean to be cruel—not one of us girls. It only had come to pass then, in Spencertown, as I fear it continues to-day, that the wealthiest, best-familied girls had drawn off in a clique by themselves and grown strangely indifferent to the feelings of the "other girls." We were bubbling over with fun which must find "went" somewhere, and Mary Ann had been such a convenient "went!" She took everything so meekly—never once complained to the teacher, until we had really come to believe that she did not care. On this occasion we had quite outdone ourselves; but the valentine frenzy is the wildest that can take possession of a girl. What then, I wonder, first invented comic valentines!

It was noon-time, and I had run back from the hill where we were coasting for a well-

drawings certainly indicate something beside an exquisite sense of the ludicrous. Only great provocation could justify one in using so keen a weapon against her comrades."

Then I sprang to my feet.

"There has been great provocation, Mr. Liscombe. We've every one of us abused Mary Ann shamefully. We've made fun of her ever since she came to school. Only today we each sent her a horrid comic valentine. She's never done one thing to us—not even told you—and no one would have seen these valentines if I hadn't found them accidentally. I'm ashamed of us all, and I beg her pardon—there!"

It was my first public speech, and it won me my husband, for, of course, you know that Uncle Henry is the Mr. Liscombe of those days.

But such a scene of confusion as ensued! Mary Ann sobbed as if she had been guilty of some capital offence and expected condign punishment. The girls crowded up to see the pictures, and were a little vexed and pouty at first; then Uncle Henry talked to us as I had never heard him talk before, on selfishness and refined cruelty, and it all ended in our kissing Mary Ann, tucking our valentines in our pockets as mementoes, and going down the hill ten very much ashamed and yet very happy girls.

Uncle Henry walked home with Mary Ann, examined her drawings, and gave her her first lesson that night. You know he is no mean teacher, and her progress under him was rapid. Then she taught school for a year to get money to go to the Boston Art School, but just at that juncture—it's the nearest approach to a novel that ever crossed my path—an old uncle from England, her father's brother, who had quarreled with all his family years before, arrived just in time to close Miss Smithers' eyes in death and to carry his niece, Marian Blackwell, back to his home.

I remember so well the day we parted from her. She looked at us with those great brown eyes and said, "Girls, no one can ever do for me what you have done. I can do without fame, but I was starving for love, and you have given me that."

I have seen her but once since—that was in Rome three years ago. She was studying with one of the first artists, and was already spoken of as a genius. Her stately beauty, too, was the talk of the city, and she had served Van Bentz as his model for Diana.

I have the picture, you know. Yes, it is very like Marian.

What made me think of it all to-day? Well, in the first place, to-morrow will be St. Valentine's day; and, excuse me, dear, I was not eavesdropping, but I overheard you and Lulu talking of the "splendid joke" you had planned for Susan Brown. I did want to let you know, darling, how much happier it makes one to apply the Golden Rule—even to valentines. Then, too, I had a long letter from Marian last night, enclosing the newspaper critique of her first picture at the Academy.

"You were right, dear," she says, "my first picture is Academy Hill."

The art critic pronounces the picture "unique in design, and full of promise in its execution. The glimpse of winter landscape is faultlessly beautiful, but the chief interest must centre about the two young girls in the old doorway. The wild despair of the one, and the tender pity of the other, are portrayed with a power born only of love, while the name, 'Hope's Birthplace,' suggests a mystery which, doubtless, the artist could unfold." Doubtless she could!

ABOUT WOMEN.

—Miss Amelia B. Edwards, traveler, author, and Egyptologist, is about to be awarded a Civil List pension in England.

—Oliver Thorne Miller is a person of two hobbies—birds and women's clubs. In the summer Mrs. Miller lives out of doors among the birds, and writes of them; in the winter, she devotes herself to women's clubs, and recently published a book on how to start, carry on and successfully conduct a club for women.

—Miss Clara Barton has the honor of being the only woman to whom old Kaiser William ever gave the decoration of the Iron Cross, and she is also the only woman who ever sat in the Swiss National Council.

—Mrs. Annie Louise Cary Raymond's latest gift to the Maine General Hospital is the complete sitting up of two rooms for the use of patients. She has always been much interested in this institution, has established free beds in it, and has given to it largely of money.

—Miss Eliza Ruhamah Seidmore, elected secretary of the National Geographical Society at their annual meeting, recently held in Washington. During the Russell expedition, sent out last year by the society to a hitherto unexplored part of Alaska, Mount Ruhamah was named in honor of Miss Seidmore, who has done much to make known to the reading public the picturesque parts of Alaska.

—Miss Whitney, the Boston sculptor, has been chosen to execute the bust of Mrs. Harriet Beecher Stowe, for which the funds have been contributed by some of the great novelists' friends and admirers in Connecticut. The subscription was first started in order to secure a memorial of Mrs. Stowe in recognition of the services she has rendered to the cause of human freedom.

—The Empress of China takes great interest in the working girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial palace in Peking, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed by court regulations to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.

"THE ANCHORAGE."

ELIZABETH F. GORDON.

THE Central Woman's Christian Temperance Union of Chicago is endeavoring to save women as well as men. One of its most beneficent charities is the "Anchorage," a home for erring girls. This house is located on 3d Avenue, and is about the only one in that vicinity which is not under the domination of the prince of this world.

A band of consecrated women presents this charity at great self-sacrifice. Miss Alice Bond, who is at the head of it, told me that she does all her housework for a family of ten. I said, "How can you? So many women think they can do no outside work at all if they have even small families for which to care." She replied, "It is Dr. 'Have-to' that gives me the impetus, and I am in better health than when I did not work so hard."

At one of the public prayer meetings held at the Home, a man who had been a skeptic for years was converted. He said: "I am convinced that there is something in Christian religion when I see ladies

coming into this degraded community and doing such noble work!"

The Home accommodates from fifteen to twenty girls, who do the housework, and, under the influence of the Christian women who care for them, especially the matron, Miss Smock, live cheerful, wholesome lives. How my heart went out to these unfortunate girls as they gathered for the regular weekly prayer-meeting! As I talked to them of a Father's love and care, I remembered that He is no respecter of persons, and that He said to the Pharisees, "He that is without sin among you may cast the first stone at her."

While the meeting was in progress, two new girls arrived, one of them accompanied by her mother, and both mother and daughter were in great distress. The good work accomplished in this Home cannot be overestimated. It was opened some years ago by Miss Willard and Dr. Kate Bushnell, in the hope that it might be preventive as well as reformatory in character, and it has proved so. Girls who come to the city in a penniless condition often find their way there, and are saved from sin. Three London barmaids who recently arrived in New York with only sufficient money to last two weeks, fell into the hands of destroyers. One of them was dragged, but afterwards ran away and at last found a shelter in the "Anchorage."

Many of the girls received are very responsive to the influences about them, and the change for the better is a permanent one. One of them said recently: "I want to be good. I don't want to go anywhere where it is wrong to go." Another, who had been talked to for the first time, said: "Won't you kiss me? I want to love Jesus, and at night she said, 'I have belonged to Jesus ever since morning.'"

It is true that some of the girls are deceitful, that the ladies caring for them are sometimes disappointed, but such experiences are rare.

The work is one of faith, and the finances are often in a low condition. Mrs. Housh, who is well known for her gospel talks in New York, Pennsylvania and Ohio, devotes her entire time to visiting churches and securing funds for the "Anchorage." She hopes to visit Massachusetts soon, and your correspondent bespeaks for her a hearty welcome from the churches.

Evansville, Ill., Jan. 27.

THE pliant letter below speaks for itself:—

Singletown, En Route for Old Maid's Paradise.

DEAR AUNT SERENA: Your pen pictures of the patient young man who repudiated the reward he so richly deserved, and of the pretty little home begun in a small and modest way, have been received with a great deal of interest. The patient young man, and the boarding-house life have been carefully considered. But, after all, Aunt Serena, as a representative of the sex that is so hopelessly in the majority in the old maid state and in New England, I feel that I am not satisfied in these pictures, notwithstanding the charming perspective that they present. If you have a few minutes to spare from your busy day, will you not kindly turn your sympathetic eyes upon our census lists and tell me their significance? Presto, change! Methinks I have a vision of the patient young woman, and the patient man, who are so common, because he is not. In short, haven't you a word for the girls of earnest purpose who may never be destined to grace happy homes of their own, and who nevertheless would wish to make some little corner of this earth brighter for their presence, or some hearts glad because of their coming? Now I have not yet turned to the census lists, but I have turned over aspirations; but the facts of the census are ominous, and the fact of my sisters' being so has turned corners more than one. At least, the turning offers a suggestion of variety in the journey; but what is this goodly array of women to do, and how are they to find their way to life? In life, they cannot all follow that famous advice to their brothers and "go West," nor can they all stand in the school-rooms of old maidhood. But few have talents sufficient to edit a newspaper, while the red flag of danger flutters above the baneful boarding-house. So I submit the question to you, Aunt Serena, without some realization of the humorous aspect of this failure of the scales of population to balance, nor a somewhat rueful sense of the side that is found wanting; but with a considerable love for the attractions of Singletown—by no means upon the four grapes principle—and with a firm belief in the existence of an Old Maid's Paradise.

Your affectionate niece,

BETH.

Ah, Beth dear, there are worse places than Singletown in which to reside, as many of your sisters who are inhabitants of Connabiville could sadly testify if they dared. And no matter how swiftly you may turn the "corners" in your via solitaria to the "Old Maid's Paradise," you will find plenty of happiness and good cheer if you only look for it. The sun has gone by when an unmarried woman is nicknamed "old maid" and regarded as a blot on civilized life. Single women nowadays are too busy, too happy in their chosen profession or work, to waste a moment mourning for the "might have been." The ideal life, the life probably intended by the Creator for men and women, is the perfect marriage; but there are so many reasons which thwart such a consummation, so many hindrances and losses, so many failures of the right persons finding each other, that one can scarcely wonder at the lengthening procession of noble young men who are walking through life alone, with heads erect, eyes clear and unclouded, and hands over filled with work—"girl bachelors" in very truth—blithe, beloved, invaluable. Never were there so many occupations and professions open to women as now. Doors are swinging wide everywhere, into which women are courageously entering. How each individual woman is to find her "sphere" in life, I surely cannot say. Women differ in attainments and capabilities, and each must find her own "niche" for herself. But I wish to impress upon you, girls, the importance of training for some special work. Learn to do something thoroughly and well. Then if you do not marry, you will be sure to be able to support yourself and to help others; if marriage does come to you, think you it will harm you to be conscious of your ability to convert your trained facilities into money? Married life has its compensations certainly; the single life also has its compensations. An old man over eighty wrote a rhymed letter to a woman-friend of mine recently, in which occur these pertinent stanzas:—

"Well, you, my friend, have had your day; Bright hath it been, with shadows brief; What might have been, we may not say. What is, is by your own consent."

"You might have been a happy bride, Love to a cottage, 'ere you were so old; But woe and ill's 'ere then betide— As sorrow into Eden got."

"If you've no husband to caress, Or be caressed by, you've no care To soothe him in his sore distress, To wipe his brow and smooth his hair."

"If you've no offspring to give joy, You have no one to love and to grow; For never yet doth Earth employ The ministry of both alone."

"For some 'tis better to be wed, For others better to be alone; If smiles are less, less tears are shed, No tears or faded hopes are shown."

"And so, my dear, I've figured up The gain and loss of married life; I think you'd better give it o'er, And cease the vain, illusive strife."

And now, girls, while we are in the midst of this interesting topic, let me advise you not to be too ready to accept the first nice young man who offers you his hand and heart, thinking this may be your only opportunity to enter the matrimonial ranks. Grave mistakes, which have blasted more than two lives, have been made in this way. If you do not love with your whole heart, say "no" decidedly to the beguiling voice, and go your maiden way. There is no harder fate for a girl than to be held in a loveless marriage bond. And how about the young man whom we could care for, but who is so shy and apparently indifferent to us? "do you ask?" Well, really, that is a problem. But as this is "perhaps" you have the solution in your own hands.

AUNT SERENA.

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Ah, Beth dear, there are worse places than Singletown in which to reside, as many of your sisters who are inhabitants of Connabiville could sadly testify if they dared. And no matter how swiftly you may turn the "corners" in your via solitaria to the "Old Maid's Paradise," you will find plenty of happiness and good cheer if you only look for it. The sun has gone by when an unmarried woman is nicknamed "old maid" and regarded as a blot on civilized life. Single women nowadays are too busy, too happy in their chosen profession or work, to waste a moment mourning for the "might have been." The ideal life, the life probably intended by the Creator for men and women, is the perfect marriage; but there are so many reasons which thwart such a consummation, so many hindrances and losses, so many failures of the right persons finding each other, that one can scarcely wonder at the lengthening procession of noble young men who are walking through life alone, with heads erect, eyes clear and unclouded, and hands over filled with work—"girl bachelors" in very truth—blithe, beloved, invaluable. Never were there so many occupations and professions open to women as now. Doors are swinging wide everywhere, into which women are courageously entering. How each individual woman is to find her "sphere" in life, I surely cannot say. Women differ in attainments and capabilities, and each must find her own "niche" for herself. But I wish to impress upon you, girls, the importance of training for some special work. Learn to do something thoroughly and well. Then if you do not marry, you will be sure to be able to support yourself and to help others; if marriage does come to you, think you it will harm you to be conscious of your ability to convert your trained facilities into money? Married life has its compensations certainly; the single life also has its compensations. An old man over eighty wrote a rhymed letter to a woman-friend of mine recently, in which occur these pertinent stanzas:—

"Well, you, my friend, have had your day; Bright hath it been, with shadows brief; What might have been, we may not say. What is, is by your own consent."

"You might have been a happy bride, Love to a cottage, 'ere you were so old; But woe and ill's 'ere then betide— As sorrow into Eden got."

"If you've no husband to caress, Or be caressed by, you've no care To soothe him in his sore distress, To wipe his brow and smooth his hair."

"If you've no offspring to give joy, You have no one to love and to grow; For never yet doth Earth employ The ministry of both alone."

"For some 'tis better to be wed, For others better to be alone; If smiles are less, less tears are shed, No tears or faded hopes are shown."

"And so, my dear, I've figured up The gain and loss of married life; I think you'd better give it o'er, And cease the vain, illusive strife."

And now, girls, while we are in the midst of this interesting topic, let me advise you not to be too ready to accept the first nice young man who offers you his hand and heart, thinking this may be your only opportunity to enter the matrimonial ranks. Grave mistakes, which have blasted more than two lives, have been made in this way. If you do not love with your whole heart, say "no" decidedly to the beguiling voice, and go your maiden way. There is no harder fate for a girl than to be held in a loveless marriage bond. And how about the young man whom we could care for, but who is so shy and apparently indifferent to us? "do you ask?" Well, really, that is a problem. But as this is "perhaps" you have the solution in your own hands.

AUNT SERENA.

THE pliant letter below speaks for itself:—

Singletown, En Route for Old Maid's Paradise.

DEAR AUNT SERENA: Your pen pictures of the patient young man who repudiated the reward he so richly deserved, and of the pretty little home begun in a small and modest way, have been received with a great deal of interest. The patient young man, and the boarding-house life have been carefully considered. But, after all, Aunt Serena, as a representative of the sex that is so hopelessly in the majority in the old maid state and in New England, I feel that I am not satisfied in these pictures, notwithstanding the charming perspective that they present. If you have a few minutes to spare from your busy day, will you not kindly turn your sympathetic eyes upon our census lists and tell me their significance? Presto, change! Methinks I have a vision of the patient young woman, and the patient man, who are so common, because he is not. In short, haven't you a word for the girls of earnest purpose who may never be destined to grace happy homes of their own, and who nevertheless would wish to make some little corner of this earth brighter for their presence, or some hearts glad because of their coming? Now I have not yet turned to the census lists, but I have turned over aspirations; but the facts of the census are ominous, and the fact of my sisters' being so has turned corners more than one. At least, the turning offers a suggestion of variety in the journey; but what is this goodly array of women to do, and how are they to find their way to life? In life, they cannot all follow that famous advice to their brothers and "go West," nor can they all stand in the school-rooms of old maidhood. But few have talents sufficient to edit a newspaper, while the red flag of danger flutters above the baneful boarding-house. So I submit the question to you, Aunt Serena, without some realization of the humorous aspect of this failure of the scales of population to balance, nor a somewhat rueful sense of the side that is found wanting; but with a considerable love for the attractions of Singletown—by no means upon the four grapes principle—and with a firm belief in the existence of an Old Maid's Paradise.

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BETH.

The Sunday School.

FIRST QUARTER. LESSON VIII.
Sunday, February 21.
Jeremiah 36: 19-31.

REV. W. O. HOLWAY, U. S. N.

JEHOIAKIM'S WICKEDNESS.

I. Preliminary.

1. GOLDEN TEXT: "To-day if ye will hear his voice, harden not your hearts" (Hebrews 3: 15).

2. DATE: About B. C. 605; several years before the preceding lesson.

3. PLACE: The royal palace at Jerusalem.

4. HOME READINGS: Monday—Jer. 36: 19-31. Tuesday—Jer. 36: 19-31. Wednesday—Jer. 36: 19-31. Thursday—Jer. 36: 19-31. Friday—Jer. 36: 19-31. Saturday—Matt. 23: 33-41. Sunday—Jer. 36: 19-31.

II. Introductory.

For twenty-three years Jeremiah has been the faithful mouthpiece of God to a people that refused to hearken to His commandments. Jehoiahim was now on the throne—the unworthy son of the good Josiah—and the king's doom was tributary to Babylon. The prophet's words had been so unpalatable to the king and the nation that he was compelled to conceal himself for safety. But though he no longer appears in the temple or the city streets, God still has work for him. A little fast had been appointed for the ninth month in the fifth year of Jehoiahim. Jeremiah seized the occasion to make a solemn appeal to the people at God's command, with the hope that they might be induced to return every one from his evil way. So he dictated to his disciple and scribe, Baruch, the prophecies which he had been commissioned to utter from the days of Josiah down, and as he could not rehearse these in person, he dictated Baruch to go to the temple and recite some of the more important ones to the people, particularly that one (chapter 25) written in the fatal year of Carchemish, "and containing a new and definite announcement of most serious import." The words were read, and their boldness arrested public attention. The princes learned about it, in their council-chamber in the palace, and they sent for Baruch to read to them the faithful words. It made them tremble when they heard that "this house shall become like Shiloh." They took the roll and advised the scribe to hide both himself and the prophet while they informed the king of this new movement on the part of Jeremiah to warn the people. The king was sitting in his winter quarters, which were kept warm by a fire burning in a brazier. Jehoiahim was bidden to read the parchment aloud. Jehoiahim stood it as long as he could, and then seizing the roll, in spite of the protests of three of his principal courtiers, he cut it in pieces and threw it into the fire. Then he despatched officers to arrest the prophet and the scribe, but "Jehovah hid" His faithful servants.

"This earliest example of Bible burning, however, was as unsuccessful in suppressing the Word of God as later feats of the same kind." A new and improved edition was soon prepared, in which all the older prophecies were again recorded, and some new and specific ones added, concerning the desolation of Judah and the king's dreadful end.

III. Expository.

19. Then—after Baruch had read to the princes the terrible extracts from Jeremiah's prophecies which he had been reading to the people in the temple. The princes—possibly of royal blood, but certainly the principal men of the State, acting as counselors to the king. Go, hide thee, thou and Jeremiah.—It was the first time that the prophet had shown a kind concern for his personal safety. But when he saw that the king was not moved by the prophecies, he was again recorded, and some new and specific ones added, concerning the desolation of Judah and the king's dreadful end.

20. Went unto the king—Jehoiakim. Resistance to Babylon was a part of his policy, either expressed or concealed, and Jeremiah was thwarting it. The complaint was made by the prophet's enemies (Jer. 36: 4), "we weaken the hands of the men of war and of all the people in speaking such words to them." Says Dr. Cheyne: "The king was precisely what the prophet did, with trust patriotism, on this occasion. The stern oracles recited by Baruch produced such an effect that no one either would or could lift a hand against Nebuchadnezzar. Thus a brief respite was gained for earnest preachers to renew God's conditional offers of mercy, and a last chance presented to the Jews for repentance." They had laid up the roll—for safe keeping, in the chamber of the royal secretary. Told all the words of the king.—"They were obliged by their office as counselors to acquaint him with what they had heard, which might be prejudicial to him and his nation; and, indeed, this was the very end why God had commanded the enrolling of these prophecies, that both the king and princes and people might take notice of them" (Pool).

Sent Jehoiahim—a courier and royal messenger. He was of Ethiopian descent, and therefore not a Jewish citizen. Jehoiahim read it—the king and courtiers listening.

22. King sat in the winter house.—The more sheltered part of the house was called by this name, as the more airy and exposed rooms were known by the name of the "summer house." Ninth month.—December. A fire on the hearth (R. V., "in the brazier") burning.—"The fire, or brazier, is still, as I know by experience, commonly used in Syria, and is called by a name (Kanan) which also designates the months of December and January. How piercing cold these months can be, even to those who have come from temperate climes, is well known. One remembers, too, how in Rome's time, on the twentieth day of the ninth month (i. e., some time in December),

"all the people sat in the street of the house of God, trembling because of this matter, and for the great rain" (Cheyne).

23. When Jehoiahim had read three or four leaves—columns of the parchment roll. He—R. V., "the king." Cut it with the penknife—the scribe's knife used for the purpose of mending the pen. The force of the imperfect of the verb implies continuation or repetition. He kept on cutting until all was cut. Whether he listened to the whole of it, or not, cannot be determined. Cast it into the fire—thus betraying his wicked and passionate temper and contempt for God and His prophets. Very different indeed had been the conduct of his father Josiah when the roll of the Law, discovered in the temple, was read in his hearing.

It was scarcely possible for a man to show so much contempt and defiance of God as Jehoiahim did on this occasion. The predictions which he had heard had been delivered during a long course of years, by a prophet of established reputation. Many of his prophecies had already been fulfilled—as Jehoiahim's late captivity and his subjection to Nebuchadnezzar proved. And they were all coincident with the written word of God, and were addressed immediately to him and his princes. Yet he treated them with the utmost disregard, and deliberately burned the roll, and so destroyed the evidence of the sentence God would execute on him (Scott).

24. Yet they were not afraid, nor rent their garments.—So hardened were the nobles that even this audacious act of impiety had no effect upon them. They showed no grief, no consternation. Three of the number, however, pleaded with the king not to burn the roll. "And thus," says R. Payne Smith, "passed away the king's last chance, his last offer of mercy; and as he threw the torn fragments of the roll on the fire, he destroyed, in symbol, his royal house, his domed city, the temple, and all the people of the land."

25. The king commanded, etc.—He despatched three officers to arrest Jeremiah and Baruch on a charge of high treason probably. Had they been caught, their names would have been added to the roll of martyrs. The Lord hid them.—suffered not the officers to find them. "Might there not be an allusion to this," says Dr. Cheyne, "in a Psalm prophesied to Jeremiah, 'In the covert of thy presence dost thou hide them from the plottings of man; thou keepst them secretly in a pavilion from the strife of tongues' (Psa. 31: 20, R. V.)."

27. The word of the Lord came.—Take thee again another roll.—The first result of this enforced seclusion reminds us of Martin Luther's Bible-work in the Wartburg. Jeremiah, too, betook himself to Bible-work. The first prophetic roll had been destroyed, but, as in the case of Tyndale's New Testament, a new and improved edition issued from the flames. . . . Therefore, we are told, he not only repeated the old prophecies, but added thereto "many like words." Only for the king, though a son of his friend Josiah, he had no love and consequently no hope left. He foresaw that Jehoiahim's vow of fidelity (to Nebuchadnezzar) was only a momentary shift, and feared no circumstance of horror in foretelling his end" (Cheyne).

This second manuscript, as far as we can know now, is the same which we have in our hands. To this line are more naturally to be referred Jeremiah's absence from Jerusalem, and the symbol of the linen girdle which he was commanded (chap. 13) to take to the river Euphrates and hide in a hole of the rock. Jehoiahim and Baruch would probably find it unsafe to return to Jerusalem for some years, in spite of all towards the close of Jehoiahim's reign. The king received no more warnings (Stanley).

28. Thou shalt say to Jehoiahim.—R. V., "and concerning Jehoiahim thou shalt say." Why hast thou written.—The king of Babylon shall destroy this land.—"We learn here both what was the matter with Jeremiah's prophecy, and the cause of the king's anger. He had prophesied that the king of Babylon should come, take Jerusalem, and lay the country waste, which, as to Jehoiahim's part, was fulfilled within six years after this—most fully in the case of Jehoiahim, who was taken captive and carried to Babylon, and there he died. But the prince's can endure nothing that shall make their lives uneasy" (Pool).

30. Shall have none to sit upon the throne of David.—That is, no child or descendant of his shall reign after him. King Jehoiahim, or Jehoiahim, was indeed king for a few months, but Nebuchadnezzar's army was overrunning the country, and within ninety days Jehoiahim was "discovered and transported." His dead body shall be cast out, etc.—See Jer. 22: 19, where this prophecy first occurs. How and when Jehoiahim died we do not know, but his death was inglorious and probably violent, and his burial "the burial of an ass," not accompanying his corpse, none mourning for him; his body, indeed, lay for a time exposed and unburied.

31. Will bring upon . . . the inhabitants of Jerusalem.—They were not punished because of their king's impiety; they suffered entirely for their own sin. They hearkened not.—They were too hardened to hearken.

IV. Illustrative.

1. Tyndale's edition of the Bible reached England in 1526, but only a few of the hundred and fifty thousand copies remain, so that the Bible was the persecuted that burned them. Tyndale himself perished at the stake, praying amid the flames, "Lord, open the King of England's eyes!" His crime was that he had opened God's Word to common people (Hurlbut).

2. Sundry has a touching poem called "The Inchcape Rock":—"The holy abbot of Aberbrothock had floated off on the Inchcape Rock: On the waves of the storm it floated and swam, And louder and louder its warning rung. When the rock was hid by the tempest's swell, The mariners heard the warning bell."

But a pirate destroyed the bell in wanton wickedness. Years passed, and in a great storm the pirate noted the same region, and was wrecked on the Inchcape Rock because the bell was not there to sound its warning note (Poulet).

3. When J. C. Patterson (afterward bishop) was at Eton he was second of the cricketers eleven. The boys gave an annual dinner at a hotel. On these occasions songs of low moral tone were sometimes sung. Patterson gave notice that he would not come to this, and one of the lads having begun such a song he rose up and left the table. He threatened to leave the club unless an apology were made, and eventually apologized the abuse (Hurlbut).

4. "O Gallienus, thou hast conquered!" said the Emperor Julian shortly before he died. And that has been the confession in regard to the Word of God on the part of all those who have tried to destroy it (verse 30). The Word of God can neither be bound nor burned. It has been cut, cast into flames, proscribed, burned, corrupted, and treated with every conceivable form of opprobrium; but here it is to-day, a living and mighty factor in the lives of the foremost men and nations throughout the world.

the ungodly who practically seek to destroy it for themselves, they will find they cannot do this. Its truths will come back, its teachings reassert themselves, and will abide beside "many like words" (S. Conway).

The Conferences.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

Grace Church, Taunton, was re-dedicated Thursday, Jan. 21. The elegant, new brick chapel at the rear is undoubtedly the finest in the Conference, and one of the best in New England. It has a fine room for Sunday-school and prayer-meetings, and two smaller rooms on the same floor. Over these latter is a parlor and rear entrance to the church-building proper. The old vestry has been partitioned into dining room, kitchen, room for steam-heating apparatus, and unfurnished hall. The auditory above has been re-seated with solid oak pews; the organ and choir placed in rear of pulpit platform, with a rear entrance from chapel; the walls and ceiling artistically decorated in chocolate and yellow tints. New windows, with colored glass in leaded sashes, and with appropriate emblematic designs, have been put in. The organ has been greatly improved in tone and appearance at a considerable expense. The ample grounds around the church have been graded and the walks concreted. The total expense was \$10,814.53. The chapel cost \$6,597.36, including furnishing, except carpets. On the evening of dedication day Capt. Wm. H. Phillips presented the chapel to the church as a memorial of his grandfather, Mrs. Fannie Montgomery. Mrs. Capt. Phillips gave the chairs. Master Hugh and Miss Mamie Montgomery gave the other furnishings, with the exception of the carpet, which was the gift of the Ladies' Aid Society. Chaplain McCabe was the manager of services at dedication. The evening previous, a re-union of former pastors was held, which was a most enjoyable occasion, as managed by the pastor, Rev. H. B. Cady, who has been untiring in his work for this church. The formal services were held in the afternoon and evening. The sermon at the afternoon service was delivered by Dr. McCabe and was in his usual effective style. At its conclusion contributions were asked for to pay the indebtedness. Dr. J. W. Hamilton preached in the evening. The financial results were gratifying. All the debt was subscribed except \$1,200. Presiding Elder Walter Ellis, Rev. H. B. Cady, J. W. Willett and E. D. Hall participated in the services. Several other ministers were present in the large congregation. With such comfortable housing this church should go forward in the Master's work with even greater zeal than she has displayed in the past.

The work of salvation still goes forward at Plymouth. Rev. G. E. Brightman, the pastor, reports six as having started to serve Christ Sunday evening, Jan. 24. There have been 28 seekers in all during this revival.

The dedication of the *Wells* church occurred Wednesday, Jan. 27. Full particulars will be given in due time.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

For a long time repairs on the church property at Claremont have been in contemplation. Much needed to be done. How much it was wise to attempt, was the question. Very soon after the beginning of Bro. Dunning's pastorate matters began to take shape. It was decided to do nothing until the money was all secured. This was accomplished on two Sabbaths. Plans were adopted, and about the first of October the work began. The congregation went to the town hall to worship, where they remained fourteen weeks, when the announcement was made: "Our house is completed; come join us in the jubilee of dedication." The date fixed was Jan. 27, at 2:30 p. m.

But before we listen to the sermon we must look at the house. We don't know it, so complete has been the transformation. The repairs have cost more than the original house—a little above \$6,000. The entire interior was removed, a tower and vestibule projection built in front. The old spire now stands forward to a new position, and so modernized that its old shape was completely lost. In this was placed an 1800 pound bell of fine tone. At the right hand of the pulpit a recess was built and the organ placed in it. The house was handsomely frescoed by Whitaker Brothers, of 630 Washington St., Boston. It is as fine a piece of work as can be found in the Conference. The new windows, which were forward to a new position, and so modernized that its old shape was completely lost. In this was placed an 1800 pound bell of fine tone. At the right hand of the pulpit a recess was built and the organ placed in it. 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Review of the Week.

Tuesday, February 2.

The U. S. Supreme Court decides that the Lottery law is constitutional.

An additional dividend of 20 per cent. to Mervick Bank creditors.

The steamer "Elder" wrecked on the Isle of Wight; her passengers saved.

"Deacon" S. V. White's New York creditors, representing \$1,000,000, take his word for its payment.

Incorporation of the New York Bay Extension railroad, intended to be a part of the Long Island and Boston route.

Resolution introduced in the House asking for Minister Egan's recall.

The Nebraska government case decided by the U. S. Supreme Court in favor of Boyd.

British Bering Sea commissioners confer with Secretary Blaine.

Hon. E. J. Phelps appointed chief counsel for this country before the Bering Sea board of arbitration.

A decrease of the public debt during January of about \$2,000,000.

U. S. Minister Smith reports from St. Petersburg that 15,000,000 Russians are starving.

Wednesday, February 3.

After prolonged trial, Carlyle W. Harris, of New York, found guilty of poisoning his wife.

The American School of Archaeology started excavations for four years to make excavations at Sparta.

The House committee votes to repeal the Malt Subsidy Act.

German reciprocity proclaimed by the President; a long list of our special products made free.

Trefethen and Smith held for trial in the Tena Davis case.

A fund of \$2,500 pledged for the Salter's Home in East Boston.

A rich farmer's son in New York kidnapped on his way to school; \$6,000 in cash demanded as a ransom.

All passes the New York legislature permitting reports to see electrocution.

Chinese rebels defeated in several engagements; large numbers captured and killed.

Thursday, February 4.

Another rebellion breaks out on Deer Island; the police and city authorities sent for to suppress it; twelve or more prisoners wounded in the fray.

Death of Sir Morell Mackenzie, the distinguished physician.

Ward Waterbury, the boy who was kidnapped in New York, safe at home again.

Minister Egan again popular with the Chileans.

The managers of the Louisiana Lottery yield to public sentiment and the recent decision of the Supreme Court, and give up the fight.

The steamer "Ohio," recently chartered by the government as a supply steamer, is returned to her owners.

Rev. Dr. Schenck Boyce, of this city, called to a Western church.

Prof. W. L. Knapp, of Yale, accepts a call to the chair of modern languages in the Chicago University.

The biggest shoe factory in Danvers destroyed by fire.

A crank waits for Jay Gould; he wants only \$1,500,000.

Ex-Governor G. D. Robinson appointed special U. S. attorney to prosecute cases against the Mervick Bank officers.

Robbers stole several mail pouches in New York city.

The Public Printing bill discussed in the National Senate; the rates still discussed in the House.

Friday, February 5.

The abdication of young Waterbury captured.

A Russian relief movement organized in New York.

A bronze bust of the late John Boyle O'Reilly arrived in Washington.

Yellow fever causing numerous deaths at Santos, Brazil.

Death of Russell Sage, Jr., the nephew of Russell Sage, of New York.

Rev. Dr. T. R. Lambart, for thirty years a rector in Charleston, dies in this city.

Suspension of Colgate Baker & Co., a large tea firm in Japan.

A cardinal Manning left less than \$500 and his library.

The firm of S. V. White & Co. reinstated at the Stock Exchange, New York city.

A French expedition has routed the native forces in the French Sudan.

The National House adopts its new rules.

Barges sunk by ice at Breslau and 40 persons drowned.

The Chinese government is paying indemnities for the killing or injuring of foreigners.

Saturday, February 6.

Proposed consolidation of the Edison and Thomson-Houston electric companies.

The steamer "Venezuela" of the Red D line, stranded on the coast of New Jersey.

The Chinese who assaulted the "Baltimore" crew sentenced to imprisonment.

The English concede the superiority of American-made boots and shoes.

A new star discovered by Dr. Copeland, the Scottish astronomer.

An Indian skeleton exhumed in Saugus.

Several removals of officials at Deer Island made by Mayor Matthews.

The Census Deficiency bill passed in committee of the whole in the House.

The reciprocity arrangements with the British West India colonies to go into effect April 1.

Death of Rev. Dr. George Phillips, president of Queen's College, Cambridge.

Monday, February 8.

Hotel Royal, corner of Sixth Avenue and Fortieth Street, New York, burned early yesterday morning; many lives lost; five bodies recovered thus far.

Secretary Blaine writes a letter in which he declines to be considered a Presidential candidate.

The will of John C. Reagor, of Chicago, sustained; it bequeaths over \$3,000,000 to found a public library in that city.

More vigorous measures to be taken by our government to expel Geras from United States territory.

A prospect that the Irish factions will unite.

A house on Harrison Avenue raided early Sunday morning and 15 men captured, with their gambling implements.

The admission of Arizona and New Mexico as States to be recommended; Utah and Oklahoma must wait.

Success of the German exhibit at the World's Fair assured.

THE CONFERENCES.

(Continued from Page 6.)

paid in full up to date, while numerous gifts were received at Christmas time, including a roll of greenbacks. The congregations are large and a good interest on all lines of church work is manifest. Bro. Morgan is not afraid to "lend a hand" in pushing liquor dealers to the wall.

Newport. — Bro. Maine has returned from the West and has taken up his work again. He reports himself well and strong.

Dixmont. — At a recent quarterly meeting at Dixmont Corner 23 were baptized and 40 publicly received on probation, many of them heads of families.

Guilford. — The church has been undergoing repairs. New windows of cathedral glass have been put in. The audience room has been frescoed, and all are delighted with the execution of the work. Mr. Stevens, of Cambridgeport, Mass., made the society a present of a beautiful pulpit suit which is highly appreciated by the people. The Epworth League room has been refurbished, while electric lights illuminate the whole interior of the church. The religious interest is good.

At West Patten a class has been formed with 28 members, with Bro. W. W. Woodbury as leader. This is an encouraging field. The Christmas concert given by the M. E. society at Patten was a success. After readings, recitations, and singing, the tree was stripped of its rich fruit, and distributed as marked among the large audiences present. The pastor and wife, Rev. and Mrs. C. L. Banghart, were generously remembered. On New Year's morning a barrel of fine Baldwin apples was rolled into the parsonage kitchen as a present, through the kindness of Sister Mitchell, president of the W. C. T. U.

NEW HAMPSHIRE CONFERENCE. Concord District.

Sandwich Centre, East Sandwich, South Tisbury and Moultonboro. — Sixty miles of sleighing, in beautiful weather, to be covered in visiting these four places. The publisher of the HERALD requested the writer to lift his hat to Old White Face and Chocoma for him. It was done with due respect. These, with other surrounding mountains, he says, are to him as the familiar faces of old friends that change not. Born and reared among them, evidently he loves the mountains. In their changelessness, how they mock our transient lives! An uncle of the publisher, however, yet abides here — of the same name, and of the same type of handsome manhood. And the writer finds that the publisher received some things by inheritance better than what the mountains gave him. The old record book of the first church formed in Moultonboro fell into our hands. It was full of quaintness and interest. The first pastor, settled in 1770, was Jeremiah Shaw. He remained pastor fifty years. A strong strain of his good blood is in the veins of the aforesaid general publisher. These four churches have had prosperity the present year. Bro. Vincent is closing his third year of service at Sandwich Centre. Brother Stiphen is in the second year of his pastorate at Moultonboro, and his people expect him to remain another year. He is also the pastor at East Sandwich. Bro. Enman, pastor at South Tisbury, is in the first year of his ministry, and will return to Wilbraham next year to continue his studies. All of these churches have been greatly affected by the prevalent sickness.

Dover District.

Gardner St., Lawrence, is having some revival interest. Four have lately been born of the Spirit, and the morale of the whole society has been much improved.

Sandown expects a time of refreshing, with baptism and sacramental supper, at the quarterly meeting, Feb. 7.

Dover. — Pastor Collier is laboring conscientiously for the uplift of this charge. We need a powerful work of the Holy Spirit here to overcome the ultra-conservatism of this city and put it in the rank it should hold in the host of God.

The Congregationalists of New Hampshire have done a wise thing in putting two home evangelists into the field this year as a missionary effort to evangelize the wastes and recover the desolated neighborhoods. May God stir up the wealthy man in Methodism to make the like work possible for us!

Merrimackport, under the pastoral care of Bro. Copp, is working hopefully against the tide of business adversity, and in love and union striving to bring souls to Christ, God also working with them and confirming the Word with signs following.

St. Mark's, Lawrence, has not been barren or unfruitful. Although some excellent members have "crossed the flood," and the pastor and his family are yet in the shadows of sickness, the church works on. Nine have been received on probation this month, and fifteen more are expected to be received next month, and all praise God while they pray that the life of the pastor and each member of his family may be spared.

Amesbury reaches the last quarter of Bro. Cairns' third year. This has been a very hard year for business. Many have left town and removed their membership this year; but God is good and souls have been born of the Spirit. During these three years membership has increased from 162 to 224, and the debt on the church has been reduced from \$5,900 to \$3,700. The pastor has received about the same on account of claim now as at this time last year. The missionary contributions have increased from \$75 in 89 to \$200 in '91; and nobody need wonder that the wise and good men of that quarterly conference unanimously and with enthusiasm asked for the re-appointment of the pastor for a fourth year.

Kingston enjoys continued prosperity under Bro. Knott, and there is an earnest desire for him to remain with this charge another year.

Fortsmouth is suffering by reason of a gripple; and all the work of all the churches is terribly handicapped by the demoniac "legion" possessing the city. Grocers, restaurants, druggists and saloonists by the score unobtrusively advertise, sell and deliver the devil's drink in defiance of the laws of God and man, no man forbidding them. Senator Chandler's attacks, often repeated, upon the "great industrial interest" and its proprietors, whether "wino or otherwise," do not at all yet produce any indication of reform, for, of course, the people love to have it so.

Exeter is having spiritual life under Bro. Quimby's ministry.

Concerning the lay delegation to General Conference, who could better represent this section than Dr. L. E. Chase, of Haverhill? Just recovering from a severe illness and purposing to take a long, restful vacation from work, he can spend the month of May in Omaha, and his knowledge of Methodism and consecrated purse, as well as intimate acquaintance with God, would make such an election one eminently fit.

Tiptonboro Corner, on the heights, overlooks Winesapenackee; and yet this charge out of which so many have gone, leaving only a few old and feeble to "die in the Lord," so bearing testimony, is now suffering the pestilence. Sickness is in the house of every official member. Father Neal has died, aged 81. This place, once a flourishing charge, has been reduced by death and emigration until only the courage of an invalid minister stands in the way of a closed church; and for his support the whole community has this year contributed in cash and comforts for him \$73! Yet his courage is good, and he is sure that "the harvest is plenteous" and "the fields are white."

Read, Mark and Digest. — I have been a member of the Methodist Ministers' Relief Association since 1878. My \$2,000 insurance has cost me an average of \$11.13 per year — less than \$6 per \$1,000. For some length of time the Provident Mutual Relief Association has cost me for same amount of insurance an average of \$19.75 per year — nearly \$10 per \$1,000 — while the boasted Tontine Equitable on the plan of settlement at the end of Tontine period a year ago, showed an average net cost of \$34.46 per year for same amount of insurance over \$17 per \$1,000.

THE SUBJECT OF THE PRELUDE was, Dr. Abbott's New, Progressive Orthodoxy. Dr. Abbott is the successor of Henry Ward Beecher. He inherits many of the follies and fables which Mr. Beecher had in his later years. He is Dr. Abbott's chief theological teacher. Mr. Abbott has not earned the confidence of scholars or of the churches as a leader. As to Dr. Abbott's address

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NASHUA METHODISM.

REV. C. W. ROWLEY, PH. D.

A brief history of the growth of Methodism in the city of Nashua has been published in a most little pamphlet of forty-six pages. It is written by W. J. Cooper, and authorized by the official board of the church. The enterprise was projected during the pastorate of Dr. Armstrong. It clearly reveals the fact that the church has had severe conflicts and also glorious triumphs. In these great struggles some of the most prominent and heroic men of Methodism have taken part.

The prosperity of the church has been material and spiritual. At first, with no church building, they worshipped in school-houses and were often disturbed by the people; then, after successful revival work, which brought in about three-score souls, a church was built. It was not a very pretentious structure, but good enough for the time. Then came the organization of the Chestnut St. Church with a modest edifice — all showing, however, that there was material growth. Finally, the present site of the Main St. Church was purchased, and in 1867 the work was begun on the new and imposing edifice which now accommodates the Methodists of Nashua. This building cost much labor and earnest prayer. It is free from debt. This and a beautiful and commodious parsonage are standing evidence of material prosperity. This property has cost the church great anxiety, and at one time it was doubted whether it would be able to continue under the load.

Incidents quite amusing occurred at the time of the projecting of the plan and during the erection of the building. Some of these were brought out by Bro. H. W. Gilman at a reminiscence meeting held in the church on New Year's eve: "When the Methodists had bought the lot on the corner of Main and Temple Sts., they procured plans for the new church and placed them in a store window. Some one asked the gentleman living south of the lot, why, with all his wealth, he should permit such a building to be erected so near his house. He said: 'The building will never be any nearer my house than it is now in that window.' After the walls were erected and the building enclosed, there chanced to be a wheel-barrow left in the choir-room, and it was questioned what that was for. Answer was made that the Methodists would need it for a contribution box before the church was paid for. The congregation worshipping in the old church building nearly opposite our church were asked why they did not build as nice a church as the Methodists were doing. The reply was: 'The Methodists are building that church, but we shall have it. They have not got it. When the studding to the outside north front door was placed in position, and before the casing was on, some one wrote on it, in dark ink, these words: 'And the poor have the Gospel preached to them.' This was a prophecy of the glorious work of this church. Its doors are thrown wide open to all classes to day, and the invitation is to all: 'Come in, salvation is here.' The Methodist people of Nashua are to be congratulated upon having completed so important an undertaking as the erection and freeing from debt of such a magnificent property.

As we examine the records, we find evidence of abundant spiritual prosperity. There are accounts of revival after revival. We can only mention a few instances where revival work gave the church new lease of life. Under Rev. James G. Smith the new Lowell St. edifice was built, made possible by a revival in which many were added to the church. Rev. W. D. Cass was one year with the church, but left 132 members where he had found only 70. Rev. T. M. Hatch set the church in a revival flame and increased the membership 150. Rev. Dr. James Pike was the next minister appointed, and during his administration of two years, the seceders, who had organized a Wesleyan Methodist Church, were induced to return, and peace reigned again. Revs. Henry Drew, D. M. Rogers, Eljan Mason, Eliza Scott, Dudley P. Leavitt, Henry Hill (under whose administration revival took place), Charles R. Harding, Charles Young and G. W. H. Clark were the following preachers in charge; and the last at Old Lowell Street was Rev. E. A. Smith, under whose administration of three years the present beautiful church was built, the fourteen brethren purchasing the Gay estate for \$10,000.

In about 1850 the Chestnut St. Church was organized, and became a place where many hundreds were converted. We can only mention the names of some of the pastors who did heroic work in this church for the thirty years of its existence, or till it united with the Main St. Church: Lewis Howard, Jared Perkins, Geo. S. Dearborn, H. H. Hartwell, Solomon Holman, L. J. Hall, W. H. Jones, R. S. Stubbs, E. R. Wilkins, D. C. Babcock, Truman Carter, H. L. Kelsey, L. P. Cushman and O. H. Jasper. During the pastorate of these great men multitudes were saved.

In the new Main St. Church the first year Rev. George Bowler preached and great prosperity resulted, many being awakened, the year ended in sadness, for this goodly man was called to his eternal reward and the church was left in deep mourning. A revival of the spirit of deep-paying was brought about under the ministry of Rev. V. A. Cooper, and the outcome was great joy and religious awakening. Union revival work was successful when Rev. Charles Seelling was pastor. Revs. Angelo Canoli and Chas. Hall were popular and successful pastors; the latter delivered a historical sermon of great value on the occasion of the tenth anniversary of the Main St. Church. With none of these good men have we had the honor of an acquaintance. Those who follow we have at least met, and their pastorate being more recent we have heard much concerning them — Dr. J. R. Day, of New York, Dr. B. P. Raymond, the honored and eminently successful president of Wesleyan University, Rev. J. H. Haines, of Laconia, and Dr. Armstrong, of Gloucester, N. Y. All these able and faithful men have left an indelible impression upon this church and community.

Scores of noble laymen and lay-women have toiled, wept, prayed, and also rejoiced together here. If we began to name them, we should not know where to stop, and the list would occupy too much space. The present Conference year thus far has been one of steady revival influence, and many have been converted. The church is well organized, and we are looking for large success in the future.

JOSEPH COOK.

II.

The subject of the Prelude was, Dr. Abbott's New, Progressive Orthodoxy. Dr. Abbott is the successor of Henry Ward Beecher. He inherits many of the follies and fables which Mr. Beecher had in his later years. He is Dr. Abbott's chief theological teacher. Mr. Abbott has not earned the confidence of scholars or of the churches as a leader. As to Dr. Abbott's address

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before the Unitarian Club, I may say that he is so incautious that Unitarians might claim him, and do claim him. Dr. Abbott believes that man differs from God only in the quantity and quality of His spirit, but not in His essence. He comes perilously near to pantheistic Hegelianism. As to Dr. Abbott's views of future punishment, he frankly confesses himself unorthodox. He believes in the annihilation of the incorrigibly wicked; but we do not think Dr. Abbott would claim that he represents the views of the Congregational body. He is misled chiefly on an unscientific form of the doctrine of evolution.

Rev. James M. Gray then led in prayer, and the subject of the lecture was taken up.

Archaeological Discoveries and Criticism.

What is the Highest Criticism? There are five kinds of Higher Criticism: (1) Textual; (2) Historical; (3) Archaeological; (4) Philosophical; (5) Experimental. When these five fingers shut toward one palm, this I call the Highest Criticism; and Highest Criticism is sufficient answer to Higher Criticism. The Higher Critics have been very largely unhorsed and driven off the field. A very strategic question in regard to the Old Testament is: When did the art of writing originate? Our increased knowledge of antiquity has slaughtered a multitude of doubts. We can carry back the art of writing to at least 3800 B. C., more than eighteen centuries before Abraham. It is, therefore, strongly probable that Moses had written documents at hand. Our word "alphabet," when it is traced back, is rooted on the Nile. The old Acedians were a literary people. Old Aced was at the head of the stream of culture which flowed down to Babylon, Egypt, and Greece. The cuneiform inscriptions are almost as thoroughly in the grasp of the scholar as anything written in Hebrew. The whole pathway of archaeological researches is strewn with the corpses of the mythical theory in reference to the Old Testament. The whole question is this in regard to the Old Testament: myths or monuments, which?

I maintain, if you look upon the Pentateuch as a clumsy compilation made up after the exile, you have more difficulties to solve than I have. These documents were sifted of all polytheism, and the fuser who fused the Pentateuch was himself fused from on High. Take the creation. It is indisputable that it teaches monotheism, and this was a beleaguered novelty in the world. I know that infidels have remarked that light, according to the Bible, was created before the sun, but the greatest geologist, Dana, and the greatest physical geographer declare that light was undoubtedly before nebulae were compacted into suns. Eden, you say, has been weeded out of the Bible. Yes, for fools. Great German scholars agree with President Warren that Eden was at the North Pole. Others say that it was in the Euphrates valley. You can't weed out the Garden of Eden, and he who does it will be as heroic as Don Quixote who fought the windmills. The fall of man weeded out! Well, if we haven't fallen, then we were always out of order, for surely we are out of order now. If we haven't fallen, then surely God is a malodorous, possibly a malevolent artificer. Here, too, is the origin of the Sabbath, of septenary institutions, eight centuries before Abraham. So of the flood, of the tower of Babel, of Babylon, and other matters referred to in Genesis. These cuneiform tablets bear witness to the truth of the Bible, and these tablets are eighteen centuries older than Abraham. The mummies of several Pharaohs have been discovered, but not the Pharaoh who made slaves of the Israelites. Why? Because he was drowned in the Red Sea.

Excursions to Washington.

A series of personally conducted tours to Washington has been arranged via the Royal Blue Line for February 11th and March 8th. The tickets include all necessary expenses of a three days' trip, and provide for hotel accommodations at Washington, baggage transfers, etc. Rates from New York \$11.50, \$12.50 and \$13.25. Proportionate rates from Boston and other New England points. For program describing these tours write to Thos. Cook & Son, agents B. & O.

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MON. A. NORTHROP'S PATENT PANELED IRON CEILING and beautiful plaster and wood ceiling.

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